

THE FIRST HUNDRED YEARS
OF
ST. MARY'S HALL on the DELAWARE

HELEN LOUISE SHAW



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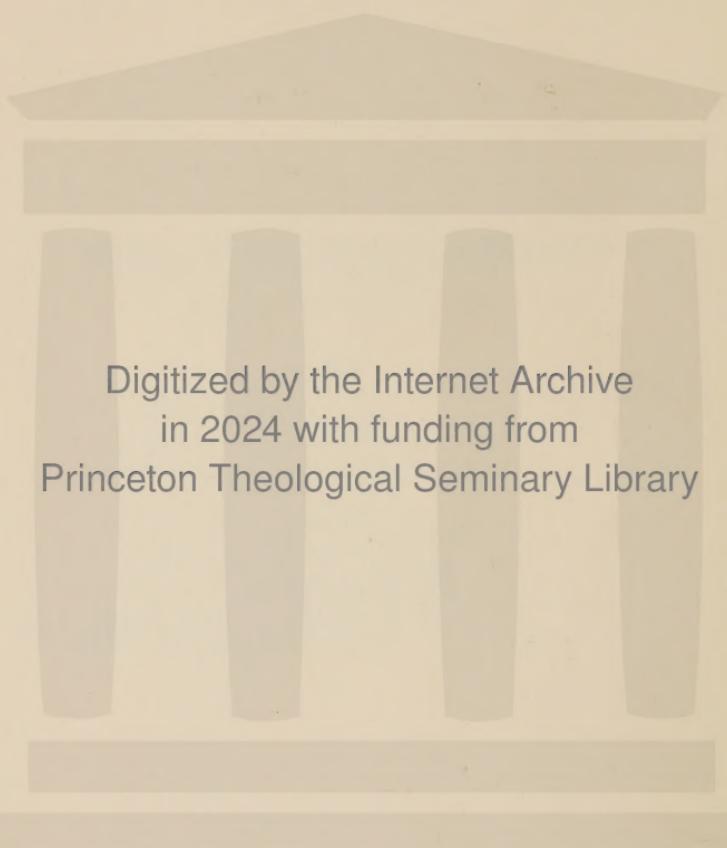
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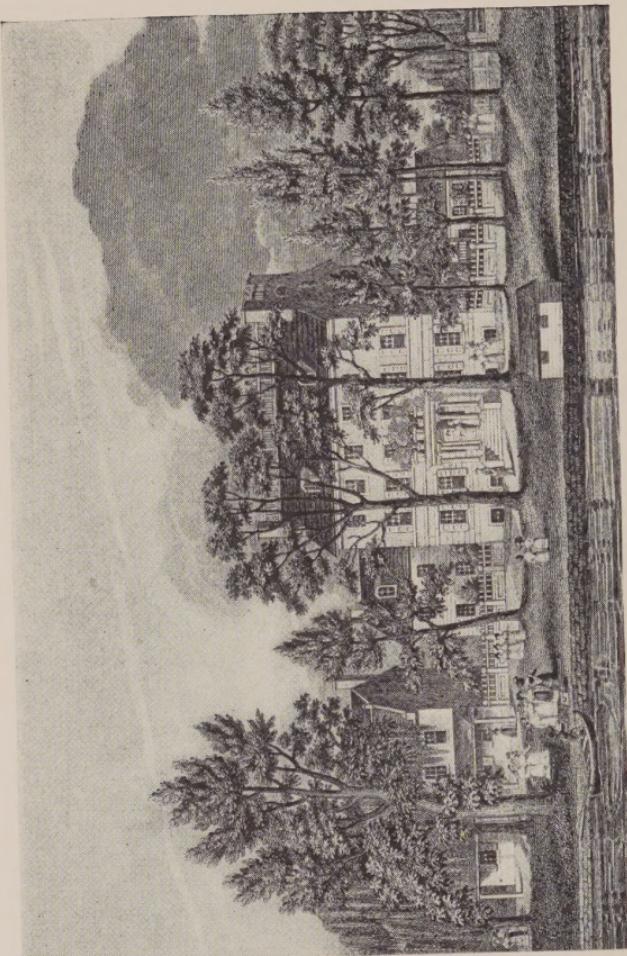
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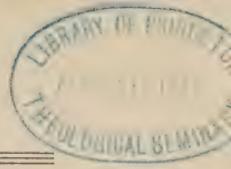
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*"Before philosophy can teach by experience. . . the
experience must be gathered and intelligently recorded."*

CARLYLE: *Essay on History*



ST. MARY'S HALL, GREEN BANK, BURLINGTON,
UNDER THE SUPERVISION OF THE BISHOP OF NEW JERSEY.



The First Hundred Years

of

ST. MARY'S HALL on the DELAWARE

A CENTURY OF PRIVATE SCHOOL
EDUCATION FOR YOUNG WOMEN
UNDER THE
AMERICAN EPISCOPAL CHURCH

1837-1937

HELEN LOUISE SHAW, Ph.D.

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Yardley, Pennsylvania

To
The Right Reverend Paul Matthews, D. D.
with deep gratitude
that he never wearies of well doing
for
St. Mary's Hall
We, the Friends, the Graduates, the Scholars
affectionately dedicate this volume

P R E F A C E

This volume is the prelude to the centennial celebration of St. Mary's Hall on the Delaware. The board of trustees; the Society of Graduates; students; faculty; friends; all wished to have a permanent record of the school's history and its place in the educational world. Each group has contributed toward the publication.

The class of 1936 secured advertising from friends of the school in order to raise money to help defray the cost of publishing a well illustrated book. They wrote *The Voice of Youth*: an expression of their school-life, composed under the direction of Miss Lucile Foster, A.B., head of the department of English. Members of the art department, under Miss Ruth Umstead, drew the pen and ink sketches reproduced for chapter headings, tail pieces and other decorative effects.

The Society of Graduates gave money, and the New York Chapter sent out circulars for advance subscriptions, helped to make the list of graduates accurate and gathered biographical material, which cost and space prevented including in the book but which are invaluable for the files of the school. Miss Eliza Ridgway and Mrs. Frank S. Katzenbach, Jr., read the manuscript on behalf of the Society of Graduates.

Mrs. John Fearnley wrote Chapter V, *St. Mary's Hall Enters the Twentieth Century, 1900-1925*. It was felt that the graduates of that quarter-century would prefer the school to be interpreted by their own principal.

A committee of the board of trustees was appointed to supervise the publication. The Reverend Walter Herbert Stowe, rector of Christ Church, New Brunswick, and historiographer of the Diocese of New Jersey, was made chairman. The writer desires to express her deep appreciation to Mr. Stowe for invaluable editorial work. Without Mr. Stowe's many contributions and suggestions the book would not have been written.

To the principal of St. Mary's Hall, Miss Edith M. Weller, goes also the gratitude of the writer, for her enthusiasm and interest in each successive step on the way.

The volume goes forth, therefore, as the co-operative enterprise of those who have faith in St. Mary's Hall — to those who will find in the aspirations and trials and accomplishments of one such school, the justification and the need to preserve Church schools and those privately endowed from the poisonous breath of propagandists and fanatics.

H. L. S.

Burlington, N. J.
May, 1936

FOREWORD

To write a proper foreword for this life-story of St. Mary's Hall is a task that requires some of the qualities of faith and courage which the great Doane exhibited in writing the Prospectus for the School he founded, and the vision of whose future must have been clear in his mind from its very beginning.

After one hundred years of remarkable and vital life here in the School he built, we see in retrospect the extraordinary development of the idea, if not the ideal, of which he was one of the great pioneers and protagonists. The higher education of women needs no defender or advocate today. The depth of its hold, the width of its scope, and the extent of its influence must be to all lovers of mankind both a joy and a marvel. When women in the Oriental world are being emancipated, and when we see in the Occident what this feminist movement has accomplished, we must feel that we are in the vortex of an incalculable vital force.

But this wonderful advance will be a loss rather than a gain unless along with it we hold fast to our Faith. No movement that leaves out God can endure or be a blessing. Dr. F. L. Patton once said, "If you take Everything away from Anything that makes it Something, you have Nothing left." You cannot take Christ out of Christianity — nor remove the Creator from Creation.

And so our modern Education — if it is to endure — must not leave out the vital spark of Faith in God, or dare to substitute for it a lesser faith in humanity.

To say this is just to repeat Doane's message to the Church. Our vision for the future of St. Mary's is like his, a dream that envisages Faith — the Christian Faith — and the building of Christian character into the lives of women.

"Faith in humanity" and in the "future of the race" are resounding phrases, which may mean only a wan and impalpable ghostlike spirit, if divorced from the glowing reality of the Christian Religion as a direct influence on life.

It must be confessed that there are signs in today's secularized education, both for men and women, of that fatal canker within which comes

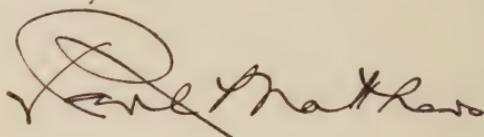
from leaving out this essential factor, religious faith. The face of youth is not wan, perhaps because young women try to improve on Nature, but no rouge can supply the lack of red blood.

The reason given by our Founder for establishing St. Mary's Hall was two-fold — a higher education for young women, and a religious nurture in the Christian Faith.

How superabundantly the former ideal has been realized everywhere! How vitally the need for the latter still presses upon us! It was the reason for founding St. Mary's Hall; it is the supreme reason for its continued existence and for the increased loyalty and support of all who love the Lord Christ and feel that they must fight under His Banner.

To perpetuate St. Mary's Hall, to strengthen and solidify its work, to assure its future continuance, this is a task worthy of all who treasure the memory of Doane, and who value the great traditions of New Jersey; and it should appeal with irresistible force to every man and woman who stands for the Christian Faith and has the wit to see that there is no hope in life if that Faith be lost.

It was Doane's vision, and we can see the tangible results of his spiritual insight in one hundred years of history. Have we the faith, the courage, and the conviction to carry on?

A handwritten signature in black ink, appearing to read "Doane Doane". The signature is fluid and cursive, with a large, stylized 'D' at the beginning.

*Merwick,
Princeton, N. J.
May, 1936*

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End Sheets, drawn by Mabel Welles and Cecilia Staples, Class of '33.	



CHAPTER I

THE FOUNDING AND THE FOUNDER

"An institution is the lengthened shadow of one man"

EMERSON: *Essay on Self-Reliance.*

CONTRASTED with the changing life along its banks the Delaware River seems changeless. In winter it carries huge cakes of ice and snow down to the sea and back again on the tide. In summer it is the scene of gay pleasure craft and of commercial vessels of infinite variety. At times the tide comes up against the current with such force that it piles itself into waves whose crests, caught by the slanting rays of the sun, are turned to red and gold. Long after the land has surrendered itself to the night, the river holds the diminishing twilight. Trees grow to luxuriant size along the green banks, trees which have dominated the landscape for two centuries or more; among them the copper beech, a king of tress in this region, its gray trunk looking like some wizened elephant, and the plane tree to which, tradition says, "sailors fastened their boats."

Always men have sought this river for commerce or for homes, for action or for peace. Philadelphia and Burlington both prospered during the colonial period because of proximity to it. William Penn selected a spot on the eastern shore on which to build his home and found an estate. The level country which borders the river on this side appealed to those whose imaginations were stirred by the fertile soil, and soon, as far north as Trenton, it was interspersed with prosperous brick farm houses which surrounded by alternating field and orchard, proclaimed to each returning spring that utility and beauty may be of kin.

Among those who loved this river was Bishop Doane. "A cruising ground for kings," he called it; and upon deciding to open a school, it is

not surprising that he should plant it on the Delaware and later build his home along its royal course.

By 1837, when St. Mary's Hall began its first hundred years, time had brought but slight changes; momentous ones, however, were impending. Steamboats were chugging upstream, rapidly replacing the colonial sailing packets. The Delaware and Raritan Canal, begun in 1826, was nearing completion (1838), with the resulting impetus to commerce and trade along the river. New Jersey's first railway, the Camden and Amboy, had begun operations in 1834, symbolic of the vast network of railroads which was to work as great a change in the American life of that day as the automobile has in our own.

Towns had grown up on the river's banks, but they still preserved a Georgian character. Their red brick houses opened immediately on the street, but the owners could seclude themselves within charming gardens at the rear. These were tranquil towns, not yet affected by the new industry and the rise of the factory system which would soon demand more space along the river front.

Of such quiet towns Burlington was one. Even after the lapse of another hundred years, the charm of the old world and the old South lingers on within it. And so, despite the coming of the motor car, the super-highway, the steel mills and the steel bridges, St. Mary's has been spared the scars of the twentieth century and still faces from the eastern bank open country on the Pennsylvania side. Great barges or modern freighters, laden with lumber and other products for Trenton or Bristol and whose home ports may be anywhere in the world, move up the river. The sunsets are uninterrupted and much the same as William Penn viewed them from his home farther down stream. At night the lights of Bristol blink across the water from the town's position a mile or so above. Thus the school, benefiting by the improvements of the Industrial Revolution, has not yet been injured by its vagaries, and successive generations of students have wandered through the quiet streets of Burlington and along the river front quite oblivious to the transformations (not always for the better) which were coming to pass in the outside world.

On the first day of May, 1837, only a few weeks before the young Princess Victoria ascended the English throne, George Washington Doane, then Bishop of New Jersey, welcomed fifty-two young women to his very modern school. Martin Van Buren had just succeeded "Old Hickory" as President of the United States, and the country was on the verge of one of its periodic depressions. It was a year more often associated with financial

disorder than with constructive enterprise. Banks were failing on every side, building operations were at a standstill, land was a frozen asset, men could not find work and for women there was none outside the home, and the great body of citizenry was in the throes of an epidemic of melancholia. In fact the world was out of joint. It had blindly approached the end of an era, could not visualize the new, and therefore was reluctant to make the necessary adjustment to it. In these circumstances the Bishop began his adventure in education, at a time when he not only had to face an economic upheaval, but when he had to convince a doubting world that "young Ladies" would be improved by learning.

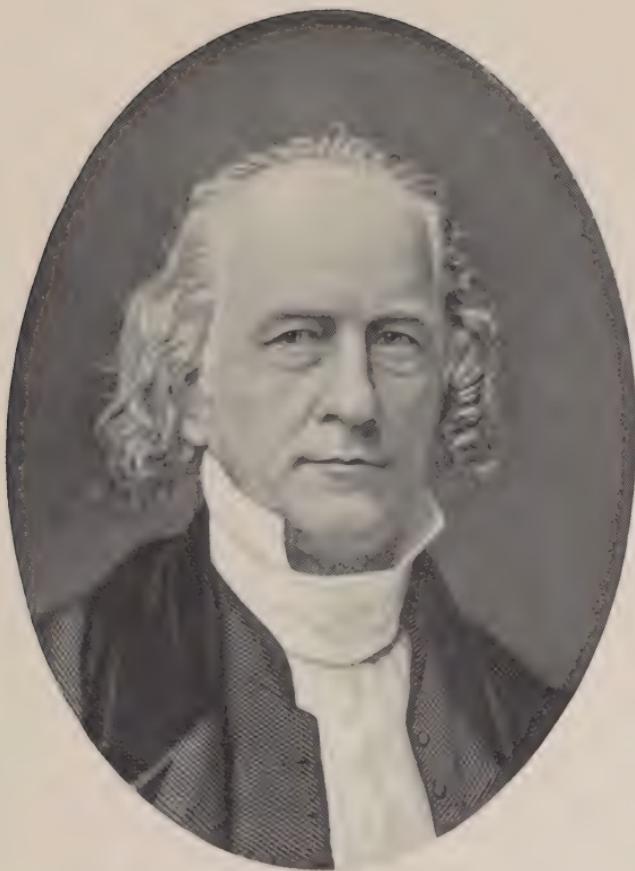
So outstanding an event was the opening of a school for girls in the early nineteenth century that it received editorial comment from newspapers in New York City, Philadelphia and Baltimore, and congratulations from the Church magazines. *The Pennsylvania Inquirer* entertained no doubt of the school's success, and commended the tolerant and liberal policy to admit all who desired the instruction, "whatever be their religious birthright, or the profession of their parents." *The New York Evening Post* thought that the location, favorable terms and the high reputation of its head would insure its prosperity, and *The Baltimore American* expressed a confident belief that the school would "be all that the most affectionate and fastidious parent could desire." A Camden editor mentioned the "novelty of such an undertaking," and the local paper was at first skeptical of a school whose character was decidedly Episcopal, but, upon reflection, concluded that by "sensible men" this might after all be a recommendation since none were excluded on that account. One of the Church journals while cordially felicitating the school, closed with the admonition, "if daughters *must* leave the parental roof for education, we know of no other under which they can be more confidently placed." It was left for the editor of one of the smaller publications to make the most suggestive comment: "It is a favorable sign of the times that the importance of female education is becoming, if not better understood, at least more strongly enforced; and we hail, as auspicious to the best interests of men, the growth and progress of institutions designed to promote those of women."

What manner of man was this "learned prelate," the first American Bishop to preach in Westminster Abbey, whose sermons, it is computed, by actual weight and number words, not to mention their provocative character and scholarship, exceeded the output of the other members of his order in an age when brevity was not the soul of wit; this man over-

flowing with energy and the will to get things done; a man who led his Diocese from weakness to strength, founded and directed a school and a college and still could find leisure, as he meditated in his library overlooking the river, to record his thoughts in poetry and hymns, among which "Fling Out the Banner" is known far beyond the limits of the Protestant Episcopal Church; finally, the man whose profound interest in education led him to ask: "Why should the advantage of systematic instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished with the same accuracy, certainty and completeness as for our sons? The course of female education is disturbed and hindered by the priority of the ornamental branches; as if the very notion of ornamental did not imply a sub-stratum to be ornamented." The Bishop invited co-operation "in this attempt to systematize the education of the gentler portion of our kind and to rescue it from the frivolous control of fashionable caprice."

George Washington Doane was born May 27, 1799, in Trenton, the son of Jonathan Doane, a builder and contractor, and Mary (Higgins) Doane. The first nine years of his life were divided between Trenton and New York City, where he began to attend school. In those days booksellers displayed their wares by opening the books against the window. The young boy was often late getting to school because he stopped to read the two pages so exposed, and he would hope the bookseller on the next day had opened them to a new place. In 1808, the Doane family now four, since George had a younger sister, moved to Geneva, New York, and here the love of books became more pronounced and more adequately rewarded. For some time after moving to Geneva, the family occupied the dwelling part of James Bogert's book-store. Bogert took a great fancy to young George, and encouraged him to spend his leisure hours in the store where he had access to the books. Mrs. Doane always knew where to find her son, such was his zeal for reading.

In 1816, this tall, fair-haired, ruddy boy was ready to enter the sophomore class at Union College, Schenectady, from which he was graduated two years later. Not unlike some of the fairer sex in the school he was to found, this first experience away from home gave him a jab of homesickness, and he confided to his mother that he was counting the days (ninety-five) until he could return. The desire to read books turned into a desire



W. H. Doane,
Bishop of New Jersey

to own them, an expensive hobby in those days, and one in which his family had not the means to humor him. Something had to suffer in order to satisfy this longing, and the object of the suffering was his pantaloons. He writes his mother, "my old grey pantaloons begin to show the effects of much sitting; but I have patched them: you would laugh to see how handy I am with a needle."

At twenty, he began his few months' experience as a reader of law in the offices of Richard Harison, but here again he preferred the more attractive reading in the "Society Library" on the floor above. The dread of prosecuting a murderer, it is said, together with the unexpected death of his father in November, 1818, led him to abandon Law for the Ministry. With the duty of supporting his mother and sister resting upon him, he began teaching in one of the large schools in New York City, where the family again moved. He was offered a position as assistant in the Reverend Dr. Rudd's School in Elizabeth, but since he had by this time (1819) become a candidate for Holy Orders, he wished to remain in New York City where he could work under the guidance of Bishop Hobart. Soon, therefore, he opened a school of his own, a classical school for boys, and entered into his studies for Holy Orders with the energy that was to mark his future activities. By this time he had many friends; they read Greek every morning from six to eight; the senior class at Columbia College in 1818 brought commencement orations to him for criticism; he was editor of a literary paper called *The Villager*, so called from the fact that many of the congenial spirits in the undertaking lived in "Greenwich Village," and contributed to several reviews during the next few years, thus enlarging his literary powers and his friendships. But the most profound influence and the most devoted friendship during the New York years came from Bishop Hobart. He it was who encouraged the young theological student, who advised him on the knotty problems of school management and discipline, and who opened his house and heart to him, resulting in the formation of mutual confidence and affection which was to last as long as Bishop Hobart lived.

The young scholar was ordained deacon in 1821, and priest two years later, both ordinations taking place in Trinity Church at the hand of his revered teacher and friend, the Bishop. Trinity Church was his initial parish, and with George Upfold, later Bishop of Indiana, Doane founded St. Luke's Church in New York City. These five or six years set the pace for his life, yet he was not contented to stay long. He wished to add the intellectual to his ministerial labors, and therefore, when Bishop

Brownell offered him a place on the faculty of Washington (now Trinity) College, of which he was founder and president, Doane accepted and arrived in Hartford in 1824. In associating himself with the new project, as professor of *belles-lettres*, he found his duties broader than the title indicated, and he was soon traveling through the South and Middle Atlantic states seeking funds for the college library. His natural interest in books and his eloquence brought success. In addition he joined the organization of the State Historical Society and was an active promoter of a literary society within the college. At this time there were places in Connecticut having no regular services of the Church; so Doane gave much of his leisure to missionary work, requiring long drives in inclement weather. The story is told that he appeared for a service to find that the rain had kept all but himself away; nothing daunted he "drummed up" his congregation after he arrived. There began also in this period the serious editorial connections which continued throughout his life: first the *Watchman*, then the *Banner*, and finally the *Missionary* of New Jersey. There also matured that interest in "the education of the young under the influence of Christian principles, and of Christian institutions," which was to lead him to the founding of St. Mary's. He acclaimed editorially each venture of the sort. He watched with anxiety the rapid development of the "West," and called upon the Bishops and Clergy in making their plans not to overlook the importance of diocesan schools.

It was one of these church papers, the *Watchman*, that carried the announcement, under the date of April 12, 1828, that the young professor of liberal arts had been elected assistant rector of Trinity Church, Boston, and two years later, upon the death of Dr. Gardiner, the full responsibility of the parish fell to him. Trinity Church, Boston, is a stepping stone in the career of any brilliant clergyman in the Church. So it proved in this case, for the next call was that to which he brought distinction and in which he reached the height of his powers: Bishop of New Jersey. The new rector of Trinity speaks of his life in Boston as blessed by a kind fortune, and no wonder. On the 17th of September, 1829, he was married to Mrs. Eliza Perkins, in Christ Church, the rector, his intimate friend William Croswell, reading the service. The next year in October, his first son was born and christened George Hobart. Two years later there arrived a second son, William Croswell Doane, who was destined as Bishop of Albany and founder of a girls' school, to carry on his father's vocation.

The annual Convention of the Diocese of New Jersey met at Morristown in May, 1832, to consider a letter from the venerable Bishop

Croes, suggesting that in the light of his enfeebled condition, the Convention elect an assistant Bishop. This proposal the Convention rejected. During that summer the Bishop died, and the Convention was called to elect his successor, this time sitting at New Brunswick, October 3, 1832. The sixth ballot cast the die, and George Washington Doane awoke one morning in Boston to find that he was being called back to his native state. His friends in New England urged him to refuse in that he might have to "take his salary in watermelons and sweet potatoes." Nevertheless, he accepted and on Wednesday, October 31, 1832, during the General Convention he was consecrated Bishop of New Jersey in St. Paul's Chapel, New York City, but it was not until after the Easter service in 1833 that he left Trinity.

Where should he live? Newark wanted him, as did many other cities in the diocese. By a combination of circumstances he chose Burlington, and thus began a fortunate educational development for the little river town. Of it he wrote to his friend William Croswell: "And so far I must confess Burlington pleases me much. I have some day-dreams, that I should rather tell you of than write, and should half of them be realized, I shall feel myself possessed of such happiness as Hooker longed for and so exquisitely described." Bishop Doane was but thirty-three years of age at the time of his Consecration. It is likely, having the temperament of a builder, that he enjoyed the prospect of administering a diocese still very weak, for there were opportunities of growth and development which would appeal to a man of his vision and personality.

It is not within the scope of this volume to trace the development of the Diocese of New Jersey under the hand of this young Bishop, nor to mention the controversies in which a nature as positive as his would be likely to be involved; but before turning to his association with the school, it will be enlightening to the reader to summarize the growth of the diocese during his episcopate:—

"The population of New Jersey doubled during his episcopate. In 1830, two years before his consecration, it numbered 320,823; in 1860, just after his death, it was 672,035. Yet the Church far outstripped the growth of the State. In 1832 there were 18 clergymen; in 1859, they totalled 98. The 27 parishes and missions of 1832 had become 85 in 1859; the 900 communicants had increased to 5,000. The ratio of population to each communicant in the Diocese in 1832 was about 385 to 1; at his death the ratio was 134 to 1."*

*Walter H. Stowe, "A Short History of the Church in New Jersey," p. 14, Trenton, 1936.

In addition to being Bishop, he was also the rector of St. Mary's Church, Burlington, not the St. Mary's* we attend now but the old church, still standing, built long before the American Revolution (1702), and one of the historic colonial churches in this country; a church which in its simplicity resembles the country parish churches in the old South, the forerunner of the classical renaissance under Sir Christopher Wren, and a much less pretentious architectural expression than that which, under his influence, appeared all the way from Carolina to Maine. The Bishop and his family lived in the "parsonage" at the south-western corner of the long block comprising the church property on Broad Street. The house was brick, of the eighteenth century style, with wide reception hall, fine doorways, and carved mouldings throughout the lower floor; a comfortable house, certainly, but perhaps not ample enough to satisfy a man who held exalted ideas of the dignity of his office. At any rate, at the end of five years, he moved to his palatial residence, "Riverside." The original "parsonage" has been turned into a parish house.

Bishop Doane was not long resident in Burlington before his intense interest in education began to reassert itself. Education was, in his mind, a primary function of Christianity. He had had a boys' school, he desired to have one in Burlington. There was at that time on the "Greenbank," the name used to identify a long avenue where the turf slopes down to the river's edge, half a mile from the center of town, a school for girls. It was owned and administered by Samuel R. Gummere in connection with the Society of Friends. A letter written by Sarah W. Ely, **a student, and dated May 22, 1834, describes this school, which Bishop Doane was soon to buy. In part it is as follows:

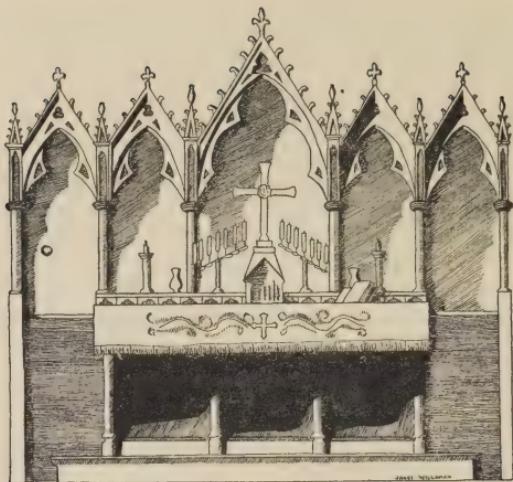
"My studies at present are Reading, Writing, Arithmetic, Grammar, Geography, History, Botany and the French language. I commenced examining plants to-day (having previously been engaged in learning the botanical definitions) and find it a delightful employment. As for French I think I shall like it very much. I have commenced translation and can do it with considerable ease, but the most difficult part is the pronunciation, which will require considerable practice to attain it with any great degree of accuracy. There are about 50 boarders, though a considerable part of them are quite small." (We take it for granted that the writer means that there was a lower as well as an upper school.) "I was very much disappointed in meeting with so few good scholars, there are not more than 4 or 5 which merit that name and they are not excellent. We are

*St. Mary's Church is one of the most beautiful Gothic parish churches in the land. Bishop Doane engaged Richard Upjohn as architect. The large chancel was called "Doane's folly," but now we speak of it as "Doane's glory."

**We reprint this letter through the courtesy of Mrs. Eastburn of Bristol, Pa.

allowed to go down town every Seventh day morning and return to dinner, which if we do not, we are not permitted to go again for two weeks: we generally take a walk once a week in company with one of the teachers; the rest of the time we are confined to our play ground and the river bank, which by the by is the most pleasant walk imaginable. I will endeavor to give a description of it. The dwelling house is situated on a beautiful green bank within a few yards of the river. This Bank gradually slopes down to the water's edge and is shaded with tall trees of various description and covered with the most beautiful verdure. We are permitted to walk there at recess, before dinner, at noon, and before tea in the evening: if the weather is very pleasant also after tea, and indeed it is delightful, the fresh breeze which comes off the waters is truly refreshing, and serves to dispel the ennui which is the result of confinement in a crowded schoolroom. I must also describe our playground which consists of about half an acre or perhaps rather more enclosed with a paling around which on the inside are flower beds for the girls to cultivate; on the outside of these beds is a path and the remainder is a grass plot shaded with a great number of trees and in which there are two summer houses; and nothing of the kind can be more pleasant than on these clear warm mornings, to arise early and go out into one of these summer houses; the scent of flowers which fills the surrounding air, the birds warbling their morning songs in the boughs, and the trees glittering with dew from the first beams of the rising sun, all conspire to render a scene at once interesting and beautiful; by way of proving it I tryed (*sic.*) the experiment this morning and found it to succeed quite to my satisfaction. 'Why,' (you will exclaim) 'she is quite a rhapsodist, and must be very much pleased with her situation.' It is true that I like the school, perhaps as well as any other, and its situation is I think advantageous and as pleasant as can be imagined. But still I can not see my friends here, and that is the greatest of pleasures; however, I am very well contented, and believe I may say, happy. The girls are generally quite different from what I expected to find them, many of them being neither examples of politeness or morality; there are certainly exceptions and some deserve the appellation of 'very fine girls'; but I will tire you with my long harangue. . . ."

Such was the school which Bishop Doane purchased, renamed St. Mary's Hall, and to which he welcomed fifty-two girls on May 1, 1837.



CHAPTER II

THE EARLY YEARS: 1837-1859

"Remember now thy Creator in the days of thy youth."
Ecclesiastes 12:1

AN ENGRAVING of the period* shows the school as it was when Bishop Doane purchased it. The four story brown stone house built in 1829, where the girls first lived, is unchanged in exterior except for the parapet on the roof where two "young ladies" of the period of 1837 may be seen enjoying the scenery and apparently also their conversation. The house is now called Doane Hall, in honor of the founder, and as one steps from the entrance porch with its four graceful pillars into the wide reception hall, there hangs, immediately on the left, a tablet dedicating the building to him, and next to it the full length engraving from his portrait. This house has felt the pulsating life of more than a century; its spindle staircases, its many old doors (some paneled below and still possessing the original glass in square panes in the upper half, on which students of the very early days have scratched their names and dates), its fireplaces; all express the beauty which grew out of line and proportion rather than from

*See frontispiece.

elaborate and often confusing design. In the reception rooms to the left of the main hall, the alumnae have collected furniture, hangings, ornaments and paintings which have restored as far as possible the original atmosphere. The woodwork throughout has been painted white, the floors carpeted in rust broadloom, the Virginia sofa upholstered in rust colored damask, a barrel chair in delicate green, several original Chippendale chairs in dark green or rust. The draperies are linen with a chintz pattern in shades of soft green and rust to match the upholstering; the sum of these details with the addition of low bookcases along one side of the back room, the fire-places and fire screens, recall and perpetuate the period when the school was founded. The only modern note is the grand piano and electric lights which have replaced the sperm oil lamps, which, with candles, were the only means of illumination. Tea is now served there on Sunday afternoons, the school having substituted the weekly for the daily rite. The two rooms opening at the right of the main hall are used for administrative offices; in the front is still a high desk where a secretary either stood or sat on a high stool, now used at a cupboard. The house itself is no longer the main dormitory, though the third floor bedrooms are used as a faculty corridor or for the children below the eighth grade. The second floor has one classroom, that for the social sciences, and the faculty or guest rooms. On the fourth floor are servants' quarters. Originally both upper floors were open dormitories.

The material comforts of St. Mary's Hall at its inception fell far short of the demands of today when the privacy of the individual room has supplanted the long rows of beds, and individual responsibility has superseded regimentation. These things reflect opposite ends of the century.

The girls had their meals in the basement, under the present reception rooms. The faculty sat at the curved end of the table which was shaped like a horse-shoe, with a teacher at each end to serve the food. Since comfort was not a major consideration, and especially since partaking of food was not a time for conviviality, the students probably took it quite for granted that they should sit in silence on the wooden stools. Grace was pronounced at the end as well as at the beginning of each meal. Regimentation is no longer good pedagogy, but until quite recently it was considered the only way to secure quiet (a becoming quality and the mark of a lady) and order. We find, therefore, that the students were lined up for all occasions; they marched in to their meals; they filed out in regular order, one line each for the three stairways. The girls still march

to the chapel service, but that is a religious rite. In the beginning the head of the school stood at the door and shook hands with both teachers and students as they filed out. There were classrooms in the basement and in the frame annex. The girls marched to class and were seated in alphabetical order. It was only an exceptionally kind fortune which blessed you and your best friend with names beginning with the same letter. On Sunday the scholars lined up by dormitories, and headed by the principal and his wife and by the assistants, formed a procession to the church where they sat together. After the new church was completed they occupied the north transept.

Buildings and marching feet do not make an institution of learning; the thought processes that are developed and the attitude toward scholarship and conduct are the perpetuating forces of a good school. As one of our educators remarked, as he watched the completion of one magnificent building after another in a vast educational plan: "It will be one hundred years before these buildings have become a University." There is something priceless in the changes built on the battlements of tradition. If we are of the nature to like tradition, and to agree with the comment, then St. Mary's Hall is celebrating a beginning.

In his declaration of his intention to open a girls' school, however, Bishop Doane made two statements which immediately brought him to the attention of the thinking world, and which are still subject to debate. He proposed to place the education of young women on the same serious footing as that already accorded to young men; and he voiced his conviction that "there can be no proper education, which is not founded in, imbued with and sanctified by religion." Bishop Doane proposed to train young women to become "Christian Mothers." That woman's place was in the home was taken for granted. Any scheme of education, therefore, would acknowledge that fact. The terms which the Bishop used to express his ideas may seem to us, who pride ourselves in living in an age of realism to be tinged with romanticism or even sentimentalism. It must be recalled that the young English Queen was to engrave her name on the ensuing period in history chiefly because of the many persons who thought as she did. Bishop Doane was certainly among the "eminent Victorians." If, however, we explore beneath the surface of the language used in that great period and in ours, we are likely to find that the meaning is not so far removed from present day concepts, although the emphasis may have changed.



The Chapel of the Holy Innocents—Etching by Elisabeth Starcy

The education at St. Mary's Hall was to be domestic, but by that the Bishop meant that the atmosphere of the school was to shun the institutional and emphasize the qualities of a charming home. He secured his good friends, the Reverend Asa Eaton and Mrs. Eaton, to head the family as chaplain and matron. Dr. Eaton had been rector of Christ Church, Boston; he remained at St. Mary's until 1842. In this way the priestly and patriarchal offices were combined. The Hall was to enjoy the benefit "of a constant and immediate supervision." The doors of the school would be closed to no one on account of her religious affiliation. "All who desire instruction will be welcome whatever their religious birthright, or the profession of their parents. But all who come will be instructed in the same principles, accustomed to the same worship, and trained to the same discipline. There will thus be no division of interest and no collision of feelings. Serious interruptions will be avoided. Unprofitable comparisons will be prevented. Important influences will be secured."

For the academic instruction of this "Christian household," Bishop Doane secured the best teachers available in the departments of science, literature, and the fine arts. The projected course of study contemplated three years of advanced work and below that a primary department. The age range was from ten to twenty years. Upon completing the course a girl received a certificate of the work done. These early certificates were informally written and signed by the principal. The real diploma came into use before the school was much more than a decade old; consequently the graduate today is one of at least ninety classes to have used the same plate. It was designed by R. F. Weir, and the plate was engraved by John Sartain, one of America's greatest etchers. In the Virgin and Child of the Scriptures, the original aim of the school is pictured, and in the wording it is a testimonial of satisfactory accomplishment in the chosen major subjects. Signed by the Bishop and the principal of the school, the diploma is a document unique of its kind and of real intrinsic value, the original plate being a priceless museum piece. Until 1850, graduations were semi-annual; since then they have been held at the close of the winter or spring term.

The actual instruction was to be supervised by "a well educated, experienced and accomplished Christian lady," and all members of the school family were to be responsible to the Bishop. In expressing the value of academic training, the Bishop spoke in terms that place him in advance of his time; his language and its meaning are typical of the best in present day progressive education: "that development, rather than mere acquire-

ment is regarded as the end — that to be *thorough and accurate*, will always be required in every undertaking — and that, in all departments, the chief reference will always be to the practical purposes of life."

By 1845 the curriculum had been worked out. A student was admitted to the primary classes without an examination, at any age. To enter the upper school, as we should call it, a student must show by examination the necessary proficiency; promotions were based on examinations. There were three upper classes: junior, middle, and senior. Since these basic courses of study were published for thirty years in the annual catalogue, it is of value to reprint one:

Primary Department

Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History in their chronological order; first lessons in Composition; Linear Drawing; Sacred Music; *Elementary instruction on the Piano, and French Pronunciation*, at the discretion of the Rector.

Junior Class.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music; *Instruction in Latin, French, and Drawing and on the Piano*, at the discretion of the Rector.

Middle Class.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; Exercises in Composition; Sacred Music; *Instruction in Latin, Greek, French, Spanish, Painting, on the Piano, and in Singing*, at the discretion of the Rector.

Senior Class.

Elocution; Grammar; including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy; and Astronomical Geography with the use of Globes; Chemistry; Natural Philosophy; Christian Ethics; General History; Exercises in Composition; Sacred Music; *Instruction in Latin, Greek, Spanish, Italian, German, Drawing, Painting, On the Piano, Harp or Guitar, and in Singing*, at the discretion of the Rector.

Bishop Doane supervised all instruction. He also taught advanced English and composition and gave lectures on ethics and English literature. Only fragmentary accounts of these classes remain but from them

emerges the personality of the man who loved to teach and who in selecting themes for the students was likely to recommend those which stimulated observation of the things near at hand, such as "Flowers by the Wayside," "A Dream," or even such necessary appurtenances as "A Pencil," or a commonplace occurrence as "A Shocking Bad Cold." Sentences were copied on the blackboard, superfluous words were eliminated, precision was encouraged, and the origin of words studied. Despite this, however, the language was flowery and the style rhetorical; ornamentation and embellishment were added for their own sake, just as Victorian architects added many details that were in no way part of the structural need of the building. It is a curious commentary that a curriculum which emphasized the "drill" subjects as this one did, resulted in a more verbose and less concise writing than we produce today with much less emphasis on those subjects for their own sake. The languages were, on the other hand, more widely taught then than now; four and five being offered. The formal, published curriculum was noticeably lacking in the practical arts; yet ostensibly it was designed to fit a young lady to be a better sister, daughter, wife, or mother. The vocational school had not yet invaded the schools of *belles-lettres*. Education was a process of polishing: "That our daughters may be as the polished corners of the temple" was the motto chosen for the school. Yet it need never be doubted that these young ladies were given opportunities to practice "plain sewing" and "domestic economy," if not formally in the classroom, then in groups in the nursery or the school room under the supervision of the matron, for no "lady" of the period could have so designated herself who lacked proficiency with the needle. Saturday afternoon was devoted to "mending" and sometimes while the girls sewed or knitted or darned, a teacher read aloud to them.

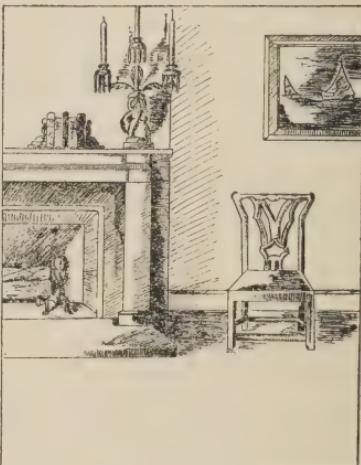
"No pupil," wrote the Bishop, "is advanced to a higher class until she has completed the studies of those below. This is as fair and honest, as it is expedient and wise. Without it, all professions to educate are a deception. The neglect of it is a burden to teachers, a discouragement to scholars and the destruction of scholarship. It requires more firmness at first to maintain it. But it soon commends itself to children as *the truth*; and, to the truth they always yield. It follows, of course, that when a pupil ceases to keep up with her Form or Class, she drops into the next below it; and so down."

In thus grading and appraising the work of the classroom, Bishop Doane's name is linked with those pioneers in the movement for the

higher education of women which began in the 1820's: (1) Emma Willard, whose *Plan for Improving Female Education* (1819), attracted wide interest and led to the passage of the first state acts favoring their education; (2) Catherine E. Beecher, who from 1827 to 1831 guided the destinies of the Hartford Female Seminary, and conducted experiments in "organization, school procedure and classroom methods."* In 1831 a definite course of study was ready, the outgrowth of her experience, and was recorded in her book published in 1829 entitled, *Suggestions Respecting Improvements in Education*. (3) Mary Lyon, who first won recognition as student and later as teacher; and in the same year that Bishop Doane opened his school on the Delaware, founded the "Seminary" at South Hadley, Massachusetts, known then as now as Mt. Holyoke, an institution destined to join the movement establishing women's colleges.

By actually teaching classes, the Bishop knew personally every girl. Picture these classes presided over by this tall, graceful figure; a man with rather a military carriage, white hair, fair skin and pink cheeks, a man conscious of his high office, yet as his students testify, one who was gentle and kind in discipline in an age of repression and severity. The girls dreaded to be censured by him yet they seemed not to have feared him. A student once sent to him for suggestions about behavior, had to wait a day or so before seeing him. The Bishop knew of this delay, and when the bewildered miscreant appeared, his first words were: "How you must have suffered."

St. Mary's Hall was the beginning and the end of formal training, and as such was one of the many *Female Seminaries* which had appeared from colonial times. These Seminaries had emphasized the "polite accomplishments" which men thought suitable for the gentler sex. The twenty years during which Bishop Doane administered the school were years of violent thinking on the subject of women, the three great questions of the period being temperance, slavery and women's rights. On this last subject there was exag-



*Mae Elizabeth Harvison, "Catherine Esther Beecher Pioneer Educator," pp. 49 and 200.

gerated vituperation and prophecy which is a source of academic amusement to us who scarcely pick up the morning paper without the chronicle of women's activities outside the home. In this struggle Bishop Doane was ahead of his time in providing a regular curriculum, with examinations based on ability and talent, and with the frank admission that the feminine mind should be as carefully trained as the masculine. He soon realized that even the rudiments, well organized and with the addition of languages, science and history, could not be satisfactorily completed in three years. He, therefore, added a course of two years' duration designed to fit one to teach, or to do advanced work. This course is definite and, in the training it provides, places Bishop Doane in the front rank of pioneers in the education of young women. The course was as follows:

First Year.

Latin — Sacra Latina; Virgil, Aeneid; Cicero, de Amicitia.

Greek — The New Testament; The Apostolic Fathers; Homer, Iliad.

Hebrew — The Psalms

Italian — Tasso.

Spanish — Jovellanos.

German — Klopstock.

Mathematics — Spherical Trigonometry, Conic Sections.

Philosophy — Olmstead's full course.

Intellectual Philosophy

Geology

English Criticism and Composition.

History of the Church — The first three Centuries.

Doctrine of the Church — Pearson on the Creed.

Second Year.

Latin — Selectae e Patribus; Horace, Odes; Art of Poetry; Tacitus, Histories.

Greek — The Septuagint; St. Chrysostom, the Priesthood; Euripedes, Medea.

Hebrew — Isaiah.

Italian — Dante.

Spanish — Lope de Vega.

German — Schiller.

Mathematics — Integral and Differential Calculus.

Philosophy — Demonstrative Astronomy.

Philosophy of Natural History.

Political Science.

English Criticism and Composition.

Constitution of the Church.

History of the Church — The Papacy and the Reformation.

Worship of the Church — Wheatley and Palmer.

In addition to these subjects there were lectures in the various branches of natural science, as well as on natural philosophy and chemistry, "illustrated by experiments with complete apparatus." The Rector (as the Bishop called himself) made out the course of study, not any of which was optional. Bishop Doane was convinced that this was the procedure of most benefit to his charges, for he writes in his catalogue:

"*We do not believe that boys and girls know how to educate themselves.* If they did, there would be no need of parents or teachers; and so, a great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. This we can require: as one charge pays for all.

"*The credulous ear of parents* is frequently invoked, in the matter of studies, which the child should take. One would take too many. Another would take too few. A third would take those first which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge, in all these cases? Every child? Or, *what is a little worse, every parent?* The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and mind, the time that can be given. Then, leave the rest to him. If he cannot be trusted so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a teacher. At St. Mary's Hall, . . . the fixing of one price, for everything taught, be it less or more, and leaving the less or more to the sole direction of the Head puts the matter where it should be."

To attempt to rate the school in terms of present day classification is almost impossible. Our schools are now well marked paths on the road to college; the whole system of American education, both public and private, for women as well as men, is integrated from the kindergarten to the conferring of the degree of Doctor of Philosophy. A student may wander from one school to another, or from one institution of higher learning to another, with little embarrassment and with little or no break in the continuity. With our educational devices and multitudinous commissions and

associations, the processes of learning, along with those of industry and even of life in general, have been "standardized"; whether for good or evil the critics of this generation will warn the next; suffice it to say that critics are appearing.

Bishop Doane's school was a unit, entirely independent of other schools. He was experimenting quite boldly in the field of scholarship for women. If one analyzes the subjects of the last two years, it seems justifiable to classify them as of junior college rank. The Latin, the Greek, the Italian, the mathematics, and the English were certainly as high as parallel subjects in the first two years of college; and this in a period of bitter controversy regarding the status of women. A letter of the period describes the scholarship, and since there are very few such letters extant, it is of historic value to preserve some part of it. It is impossible for us of this generation to express adequately the ideals of the past; let us therefore listen to a critic of the period we are trying to evaluate.*

"The impression left upon me by my recent visit to that Institution (St. Mary's Hall), it is not easy to describe. I was there during the course of the ordinary exercises, and was present at their common daily recitations. I had full opportunity therefore of seeing and testing the remarkable efficiency of the system of education which is there pursued. St. Mary's Hall, I can assure you is no 'sham.' It is solid reality. It does what it professes to do. *It makes finished scholars.* It instils Christian principles; and if pupils there educated do not exert a strong and salutary influence in their after life, whatever the situation in which they may be placed, it will be no fault of the Institution. But let me tell you what I saw and what I heard. I saw more than fifty girls, of all ages, from ten to twenty, united together under the care of the Matron, (Mrs. Bishop, a mother indeed to all) and their teachers; as a single family, all happy, all at home. I was present at recitations in Geometry, Algebra, and the Ancient Languages, and heard girls, pupils of that Institution, recite and solve problems and questions, and read and parse the Latin Language (Livy) with a promptness and clearness of apprehension that would have done credit to the higher classes of any of our colleges. Their proficiency in the mathematical department, was rendered more striking, from a brief examination, which at the request of the accomplished Instructor in that branch of science (Mr. Germain, brother of

*Extract from a letter from the Rev. M. H. Henderson, rector of Trinity Church, Newark, to a parishioner, dated February, 1844, and re-printed in the New York Express.

the Principal of the Institution) I made myself, on such parts and problems as I thought proper to select. And so with the Languages. Whether it be true or not, that the female sex hath greater facility, in the matter of "tongues," most true it is, that the same proficiency, is not always found within the walls of the far-famed college. I should be reluctant to mention the large portion (Virgil) which some of the girls prepared for a single recitation, lest I might seem to speak extravagantly. The Rev. Mr. Dowdney, of New York, who had visited the school previously, and had heard recitations in the Greek Language, bears the same strong testimony to the excellence of the instruction and the proficiency of the pupils in that department. No one indeed can visit the school, and become at all acquainted with its working and details, and not carry away with him the strong conviction that St. Mary's Hall is among the first institutions in our country. It would, of course, be unnecessary to say that the same thorough instruction is given in the minor and ordinary branches of an English Education; as also in the Modern Languages. The Lecture on Chemistry, by the Rev. Mr. Hallowell, one of a course to be delivered during the season, attended by several experiments, was full of interest and instruction."

On the original faculty of nine, the name of the former owner of the school, Samuel R. Gummere, appears as lecturer in chemistry, natural philosophy and botany. In 1842 he was succeeded by the Reverend Samuel W. Hallowell, but his name is again in the catalogue for 1860 as teacher of elocution. The Reverend Asa Eaton resigned as principal at this time (1842) and the Reverend Reuben J. Germain took his place. He was principal until 1855, to be followed by the Reverend D. Caldwell Millett who occupied the post for only two years. The Reverend Elvin K. Smith was appointed in 1858 and through his long service (1858-1878) the first three periods of the school's history were given continuity.

The early faculties of the school had a goodly portion of men, a condition almost wholly lacking in college preparatory schools for girls at the present time, and one which is a cause of concern to present day educators. Should the minds of young women (and, in the public schools, the minds of boys also) be the almost exclusive province of women whose ages vary from twenty-one to senility? Bishop Doane either did not think so or else it was impossible to secure women teachers. The latter may have been a decisive factor, because the late Dr. M. Carey Thomas re-

ported that when she became Dean of Bryn Mawr in 1885, she was determined to have both women and men on the faculty. At that time there were in the whole world only four women with the degree of Doctor of Philosophy; Bryn Mawr opened with three, Dr. Thomas being one.

In his announcement, Bishop Doane promised the best teachers available. He secured Adolph Frost as instructor in German, a man remembered in friar's attire with his Oxford cap under his arm, often seen on the roads of Burlington walking just behind the Bishop. Professor Engstrom, who taught Art from 1842-1874, was the recipient of an award from the King of Sweden for a valuable collection of coins. A native Florentine, Signor Paladini, taught Italian, a man zealous for the cause of *Italia Irredenta*, who had come to America to preach the doctrines of Mazzini, and had remained to pass his life in the little river town, leaving a good share of his wealth to the poor. Dr. E. R. Schmidt succeeded Frost in German and Latin; Camille Baquet, LL.D., taught French; J. L. H. Ver Mehr, Ph.D., and LL.D., taught the ancient languages; George Hobart Doane, M. D., taught chemistry in the early 50's; and the Bishop's second son, the Reverend William Croswell Doane, was in charge of English and literature at the time of his father's death in 1859. On the original faculty there were six men and three women; in 1845 there were seventeen members of the faculty, eight of whom were men; in 1859 of a faculty of thirty only thirteen were men. The ascendancy of women in schools had begun.

Among these women was Miss Nancy M. Stanley, vice-principal from 1846 to 1877. Miss Stanley's academic preparation for this administrative position was graduation from the Ontario Female Seminary in 1831, at the age of sixteen, supplemented by a course at the Albany Female Seminary. After a term of teaching in her native village, she was called to Rutgers Institute, where she remained for seven years. In 1846, at the age of thirty-one she accepted the position as vice-principal of St. Mary's, in which position for the next thirty years she was identified with its life and work.

When Miss Stanley tendered her resignation to the board of trustees, they responded with regret in losing her but assured her "that individually and as a corporate body this Board unites with many thousands in the best homes of America in venerating her name — a name so interwoven with St. Mary's Hall that it must occupy a place in its history second only to that of its illustrious founder."

Another teacher, Mary B. Rodney, who was an assistant from 1852 until 1856 and principal teacher from 1856 until 1860, was selected by the board of trustees of St. Helen's Hall, Portland, Oregon to be its first principal. This school, founded in 1869, only ten years after Oregon had become a state, looked back across a country just celebrating the completion of the first trans-continental railroad; but the distance between the two schools was bridged by Miss Rodney's presence, and the new school bore a close resemblance to its older sister on the banks of the Delaware. Further evidence that the school on the Pacific coast was patterned after the one on the Atlantic seaboard lies in the fact that St. Helen's Hall adopted the motto that Bishop Doane had given to St. Mary's: "*That our daughters may be as the polished corners of the temple.*" In 1879, after Elvin K. Smith resigned as principal of St. Mary's Hall, the trustees decided to elect a woman as principal. They then invited Miss Rodney to return in that capacity but she refused.

Thus it happened that the school continued for eight years longer to be administered by a clergyman, the Reverend J. Leighton McKim.

The tuition, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing, and domestic economy was \$100.00 a term. In addition, a charge of \$6.00 was made for the use of "bed, bedstead, bedding and towels," and washing was done at the rate of \$0.50 per dozen. Other extras were: instruction for the quarter of 11 weeks in French, \$7.50; German, Italian, Spanish, \$10.00; drawing and painting, \$8.00; fancy work, piano, with use of instrument, \$15.00; guitar, \$15.00; harp, \$25.00; organ, \$20.00. In 1842, the whole expense for the term was raised to a flat sum of \$135.00, this to include everything except sheet music and drawing materials, music and art, and physician's charges. In 1844, this charge was increased to \$140.00; in 1846 to \$145.00; in 1847 to \$150.00 and there it remained for the rest of Bishop Doane's life. At this rate the total cost was probably not over \$400.00 per year.

The original school year was of forty-four weeks' duration with no holidays away; the summer term began on the first of May and ended the first of October, the winter term began on the first of November and terminated on the last day of March. April and October were the vacation months. Private schools of today average from thirty-two to thirty-six, and the public schools about forty weeks. Moreover, the one long vacation comes in the summer (usually of ten weeks). This is an American custom, growing out of the early economic organization, the farm. When the

three *R's* began to be taught, we were an agricultural nation. Boys and girls were needed on the farm during the summer months and whatever schooling they were to receive had to be relegated to the short winter days when Nature provided a breathing spell for farm labor. This attitude has been so embedded that we have not been able to adapt the time schedule to the industrial civilization of the last fifty years. We still apply the "farm mentality" to the division of the school year, with the result that our town and city children are unoccupied and use the streets as playgrounds. Out of this enforced idleness and uncreative activity the "young criminal" is developing. People with the means to do so, have solved the problem by sending their offspring to the "camp." Bishop Doane has a good deal to say on the subject of holidays, and as in the matter of the selection of a course of study, he was adamant in his point of view. He made constant use of his annual catalogue to put his conceptions of the educative process before his patrons. His catalogue was thus no pious hope. In this matter of holidays, let us listen to him, for his words are pertinent:

Christmas Holidays.

"Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should, at once, be relieved, for the whole period, of the care and nurture, of nearly two hundred persons. With many, the week would be ten days; with some, fourteen. The butcher and the baker would be very sure to feel it, but what would be the influence on the great work, *for which we are?* What with the marring of December, in the anticipation, and of January, in the recovery, it would cost well nigh two months; which, where there are three hundred, to gain or lose, would make say, fifty years. Nothing is mentioned here, of the cost to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, whooping cough, which are sure to come back on us.

"But the stand we have taken heretofore has had its effect. 'Breaking up' will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an im-memorial usage. It is an old promise. It is this or it is that. We are parents and respect these feelings; and what is more we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say to our dear friends, whoever

they may be, your claim to take your children home at Christmas, though it be but for one day, and that but one in ten, is a destructive claim, and can not be conceded. It inevitably unsettles your children, who go. It as inevitably unsettles the other children who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we can not carry. We have no right, where, at the most, a feeling can be urged, to make the sacrifice of principle, and to be derelicts of duty. Therefore the notice, appended to the monthly report, for November, that the duties of St. Mary's Hall and Burlington College will be intermittent only on Christmas Day, and on New Year's Day; and that no leave of absence for either, can possibly be granted. And, therefore, the statement now made — with the suggestion of what we trust, will be sufficient reasons — that children so withdrawn, terminate their connection here."

The stand the Bishop took affected the families of one hundred and fifty girls, the actual number enrolled at the Hall in the winter term of 1848. Scant notice would be paid to anyone today who advocated the cessation of the Christmas and other short and necessary periods of recreation. In 1848, Bishop Doane had such a strong and popular school that he could dictate terms. In dictating these terms, it must not be inferred that he was advocating a stern, repressive atmosphere. If there is one contribution that he made, which is superior to all others, and one which neither time nor opinion have altered, it is the friendly, genial, and altogether happy atmosphere that began under his influence, and which the most casual visitor to the Hall feels to this day. After issuing the command to the parents, the Bishop softened it somewhat by the following explanation:

"We, too, might urge, and with as much of earnestness as truth, the plea of feeling. *We take your children to our hearths and to our hearts. We have prepared for them a Christian home.* They come to us as to a father and a mother. We know, and make, no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian people, we have our Christmas, too; and we must have our children with us. We have no notion to be theirs for work and not for play; for fasts and not for feasts; for Lent and not for Christmas. They that come to us, must winter it as well as summer it. They

must be ours for indulgence as well as for restraint; for diversion as for discipline; for holidays, and for holy days. Otherwise we are of little use to them. We cannot serve them. We had rather be without them. The edict is 'vermillion.' "

Education, which Bishop Doane believed to be the most important function of religion, was not conceived in any narrow "joyless" terms. In speaking of the way of the Church with children, he says:

"There are systems which are called religious, that are quite dangerous: the system, that forbids a smile, that takes all the rose color from life; the system that would hang the universe in sack-cloth. It may succeed in making hypocrites, or infidels of men."

In the light of these reflections, it would be surprising to find Christmas other than it was meant to be. Fortunately we have the description of this holiday, written by the Reverend Elvin K. Smith:

"And what of Christmas spent at School? At least it was a *Merry Christmas*. The beautiful customs of Old England were just coming in, with Americans. Even the Church moved with cautious hesitation, and, outside its pale the Feast of the Nativity had scarce religious observance, and scant domestic recognition. Burlington struck out boldly, and Washington Irving, if a Christmas guest there, would have dreamed himself in some old ancestral hall of the English Midlands. Hundreds of girls heard and saw there for the first time, the midnight music of the bells and the singing of waits in the frosty air; Christmas emblems on Church walls; . . . and the lustre of Christmas candles at the morning service, the Sunday School carols and the radiant fruitful tree on Innocent's Day. In these days of machine made decorations at a trifling cost, one is amused to remember the prolonged toil on Gothic letters and simple emblems in evergreen sprays and colored paper . . . and the honest requests that came, year after year, for exact copies of these artistic crudities, to be repeated in the far away country churches.

"And the Hall had its own special customs. Who would ever forget the chapel on Christmas Eve, when the wreaths and branches and texts that only the Seniors had touched or seen till then, were revealed to the gaze of all, when the curfew tolled; and *Wonderful Night* and *Silent Night* were the prelude and postlude to the evening service. And then the ten minutes

hush for "private devotion," followed by unwonted sounds — heard only on that night of all the year — three hundred feet rapidly astir, (he must mean 150 pairs of feet) up and down staircases, and through corridors and dormitories; half as many voices, (he does, you see, one voice to a person) in gleeful, laughing salutations, every girl rushing to every alcove except her own, furtively depositing mysterious little packages, and returning, by and by, to exhibit and admire those simple gifts and costlier love tokens from home friends. Every dormitory was a bazaar of multitudinous wares, each alcove a bower of greenery. Where space was left, for pillowing the excited brains that, when sleep came, were already teeming with visions and thoughts of love and beauty, born never but in the 'night before Christmas.'

"It was the prerogative of the Senior A Class, chaperoned by Miss Stanley, to carry an evergreen cross to Riverside after the Christmas Eve service, and to present it to the Bishop. This was the occasion for those lines, "To the Sweet Daughters of the Cross," written by Bishop Doane in 1859, his last Christmas this side of Paradise. The same Cross was carried, year after year, to St. Mary's Church yard, and "laid among the flowers that bloomed upon his grave"; while its exact counterpart went yearly, as before, to the Library and the Bishop at Riverside, so long as that remained the Episcopal residence."

In addition to the carols, the presents and the services, an evening was devoted to "tableaux." The subjects chosen bore no relation to the season or to the celebration of the Nativity: *The Russian Exile*, *The Knighting of Sir Walter Raleigh by Queen Elizabeth*, Burns' *Cotter's Saturday Night*. One especially amusing description has come down to us. In *The Widow and Her Sons*, the sons were, "George Doane, his fair complexion contrasting finely with that of the mother, and looking at a miniature which she held more directly above her other boy, the manly, earnest little Willie Doane"—It is said that the Bishop and the visitors enjoyed the diversion.

If the girls were at the school for the great festival of the winter, they were also in session for the Fourth of July. "Next to being a Churchman, the Bishop gloried in being an American." The celebration of Independence Day was participated in by the college "boys" * and the Hall "girls," a circumstance which probably increased their patriotism. No guns were fired to risk powder wounds in inexperienced hands; no fire-crackers were set off with the attendant danger to the young ladies' full

*Burlington College was the big brother of St., Mary's Hall. Situated adjacent to Riverside, lower down the river, it was the hope of Bishop Doane, who founded it, to make it an outstanding Church College. Very popular at first, it met financial difficulties, was leased, then closed, and finally the property was sold.

and flowing petticoats. Instead of noise there was refreshment. Herbert Stanley Smith has written the following charming description of the day:

"Early in the morning a large table was placed at the foot of the 'backsteps,' on which were great copper tanks of lemonade, raspberry vinegar and tons of pound cake, which were soon consumed.

"Then, at the ringing of the chapel bell, all marched to 'Riverside' while the grey uniformed cadets approached from the college, (led by the college band)."

There the Bishop, clad in full academic robes, and surrounded by distinguished guests and the members of the faculty of both institutions, greeted them and, "delivered a patriotic address," while the ladies of the Bishop's household occupied the little balcony just above the main entrance to the house. After the applause, the singing of *The Star Spangled Banner*, and three rousing cheers for the Union, there occurred, "one of the greatest events in the year, 'the Bishop's Hour,' when the girls and boys were permitted to meet, in the Riverside grounds."

"For many months," continued Herbert Stanley Smith, "I had been carrying notes, back and forth from Hall to College, making dates for the momentous occasion and then, when Jack had found his Jill, disgustedly I watched them gazing at each other, unable to think of anything to say, (quite different from the modern youth). It was with palpable expressions of relief that they greeted the ringing of the bell which terminated the romantic period, though they brightened up, at their decorous parting, calling: 'We'll meet next year.' "

There was the return to school and the oration of the day; finally Evensong and before closing their eyes for the night, the girls attempted to see the fireworks set off by the town from the wharf, a few blocks up the river.

If the school year differed radically from ours, so also did the school day. The girls were awakened at five-thirty, by the clanging of the rising bell, which hung on a tree between the school and Riverside. The Bishop was sure to appear at his doorway and reprove the night watchman, if it was a minute late. The girls were allowed a full hour for dressing, probably due to lack of luxury in the sanitary arrangements of the period, and the many layers of flowing garments to put on. They then spent ten minutes in "private devotion," and came to breakfast at a quar-

ter before seven. Immediately upon finishing breakfast they walked three times around the circle, and at eight o'clock the chapel bell summoned them to Morning Prayer. After chapel they assembled in the schoolroom where the collect and texts from the Bishop's catechism were repeated. From then until noon there were recitations. At noon there was a voluntary religious service, then luncheon, and the resumption of recitations from one until two. At two they again assembled in the school room for the doxology. Dinner was then served, and after dinner the girls received their mail. They were then taken out for a walk in groups of fifty. From five until six they studied, and shortly after six they had supper. A second study period came after supper, followed by evening prayer. At the end of this final service of the day, the principal, the matron, and some of the faculty shook hands with each girl and wished her "good night." Thence they went to their dormitories, where another ten minutes were allowed for devotions, and soon after that lights were out. "This routine was exactly and methodically pursued," according to Elvin K. Smith, "and whatever had been prescribed continued to be done very seriously, until it was altogether given up; and there were few things, however trivial, to which we did not hold fast."

Even on Sunday the rising bell rang unrelentingly (as we should think) early: five-thirty in summer, and six o'clock in winter: the same allotment for private devotions as on week days, and for chapel. Instead of classes there was Sunday School. Then the school formed a procession to St. Mary's Church where they listened a second time to Morning Prayer, with the addition of the Litany or the Holy Communion. Whenever there were ordinations, it was two o'clock when they formed the recessional back to the river bank. Then came "Sunday dinner," and the reading hour, after which the second pilgrimage to church for the four o'clock service. Supper and a free hour to wander about the dormitories to chat with one's friends followed, and finally the second evening service, a shortened form arranged by Bishop Doane, who must have been aware that by seven o'clock in the evening these young women, who had already spent from four to five hours in attending services, had reached the limit of their powers to absorb. "When it was over, Mr. Smith and Miss Stanley stood at the chapel door" to shake hands and bid the girls good-night and as the writer of this description, a former student, concludes, "At the end of ten minutes of private devotion the last bell rang, the lights went out and the day of rest was ended."

Unfortunately, the insistence on so many religious services led to a revolt in future generations, of which there are today manifestations: the disappearance of compulsory chapel in most of our colleges, and the absence of any vital religious education in the public schools. All the excellent private schools of the country still have some form of morning chapel, require at least one church attendance on Sunday, and hold a vesper service within their own halls. St. Mary's has reduced the number of services to this sensible proportion, but it has the advantage of having its own chapel.

Bishop Doane often read the evening services at the school, and sometimes the morning chapel services on Sunday. When his diocesan duties did not call him elsewhere, he held almost daily conferences with the principal, interviews with the parents and visitors; daily visits to the nursery; not infrequent treatment of the more difficult cases of discipline, which in that period of repression were frequent, and more difficult to understand; an almost daily tour of the class rooms, where his listening to recitations was a virtual examination of teachers and pupils alike. These were examples of the myriad of activities which filled and, one is forced to confess, shortened his days.

During the lifetime of Bishop Doane, and far into the life of the school, the girls did not wear uniforms. On this subject the Bishop addressed the parents:

"At St. Mary's Hall, there is no specific requirement on the subject...simplicity and moderation are expected to prevail. The law of female dress is beautifully set forth by the Apostle Peter: 'Whose adorning let it not be that outward adorning of plaiting the hair, and wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek spirit, which is in the sight of God, of great price.' We must admit with regret, that the Apostle's precept is not sufficiently regarded among us. Parents indulge their daughters too much in love of dress. And daughters are but too well disposed to use their indulgence. We desire attention to this subject. We wish to see among our daughters no expensive dresses, no fantastic finery, no tricks of the ball room or the theatre. Let them be clothed simply and neatly. Let jewelry be left at home. There is here neither time nor opportunity for the display of trinkets. All come to study and pray. In the school room and in the Chapel, these things are out of place. For the rest, freedom,

comfort and simple taste should rule. All beyond is a temptation to vanity in them that have; and to envy in them that have not. . . ."

"Spending money," was another source of concern to the Bishop, and the words he wrote are as pertinent today, as to the earlier school:

"This is a bad name, for a worse thing. It is extravagance in the embryo. The rule at St. Mary's Hall and Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, to leave the least possible amount; except for clothing and other actual expenses. The uniform practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: *and ten to one, these same people will turn round, and complain of our expensiveness....* There is but one table for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes, and candy, and the like is, in the first place vulgar, and in the second, vicious. It costs more in headache in one term (to speak of no other aches) than all things besides. It subordinates the intellectual to the animal.... It breeds discontent. It is all wrong."

The rapid growth of the school in numbers: 52 in 1837; 153 in 1847; 180 in 1857; created an urgent need for expansion. One can visualize the long rows of cots in the open dormitories being pushed closer and closer to include more cots and more girls, until finally every inch of space was exhausted. Some room was provided by adding wings to both sides of the main building, but this being soon used, plans were made for the three story brick building now standing where Mrs. Lippincott's cottage stood, at the corner of Askew's Lane. The new building joined the east wing. It was completed in 1858, and contributed greatly to the comfort of the school. On the lower floor were the spacious art room, still used for that purpose, and the large senior classroom, now used by the lower school. Just above were the principal's apartments, first occupied by Elvin K. Smith. The third floor was a dormitory. Upon completion of the new building the basement was abandoned for class room purposes; but even with this addition, every inch of space was taxed to capacity. It was a problem, for instance, to find room for the twenty-nine pianos. They were secluded under staircases, in the dining room, and in the front hall. With practicing going on every where, the din can be imagined.

The school was keeping abreast of the progress of the period; the catalogue for the year 1857 carried the notice that a gymnasium had been erected, and that calisthenics and dancing would be added to the course of study. On the list of faculty for that year the name of Mademoiselle Egerie Martin appeared as teacher of these new subjects.

The present generation owes much to Bishop Doane; but to nothing more than to his vision to defer the expansion—which would contribute to bodily comfort—until he erected a chapel, the cornerstone of which was laid in 1845, and the building consecrated in 1847. It need scarcely be said that the chapel of the Holy Innocents is the heart of the school's life. There the whole school has gathered every morning for ninety years. There each graduating class has been presented to the Bishop to have the diplomas conferred. It has been the scene of many confirmations, some baptisms and an occasional wedding. Each Sunday the girls sing the beautiful vesper service. No one can be unaffected by this chapel and all it has witnessed and all it has come to mean in the life of the school. To the girls of the Church, its spiritual influence is immeasurable. Letter after letter from alumnae expresses a hope to be able to get back for a service, and to hear the girls sing. Returning alumnae invariably seek it before any other part of the school. It is the one changeless structure, in which changing generations meet and feel at home.

In design, it is marked by simplicity. Notman, the architect, gave it a Gothic character. The rather sharp and high pitch of the roof, with beams exposed below the plaster, gives an effect of spaciousness; the great window which occupies most of the space over the altar and follows the lines of that end of the building, is especially good in both pattern and color. There are three slender panels, pointing toward the roof. The central one shows the cross amid clouds of glory, the glass shaded from deli-



cate to very dark brown. The marginal motif is blue and white with a suggestion of red, thus setting off the panel. The outer panels are complementary to the central one and contain white scrolls against a blue background with the following texts—at the left, *Behold the handmaid of the Lord*; and to the right, *Be it unto me according to Thy Word*. The margins depict the Tree of Life and continue the color in somewhat deeper tones. Above, but part of the window itself, are three diamond shaped panes which carry the Gothic contour to its peak. The one at the top is the dove, white against a cream background. The two below are deep red to set off the cluster of grapes on the left and the sheaf of wheat on the right. The margins of the upper sections are designed to intensify or repeat the larger motif, both in subject and in color. The altar is of oak, carved in Gothic design. At the opposite end of the chapel is the memorial window to Bishop Doane. Designed by Doremus, it was completed on All Saints' Day, 1860, and dedicated during the Holy Communion to all those living and dead who are part of the heritage of the school. It also is a triplet window and has deep blue quarries. In the central section is the harp with the dove hovering over it. Underneath is the Bishop's coat of arms with the famous motto, *Right Onward*. The legend, having addressed itself to Bishop Doane, closes with the words, "whom God employed to found St. Mary's Hall."

There have been many gifts, to mention only a few: beautifully embroidered altar cloths, the one for the Nativity being of exquisite workmanship, the gift of an early class; the Holy Communion Service, the Bible and Prayer Book, the stalls for the Clergy, vases, and the seven branched candle sticks. Along the white walls hang memorials to persons associated with the school. Half way down the nave—the chapel has no transept—is the recess for the pipe organ which was finished and dedicated in May, 1900. The students march in procession from the ante-chapel at the rear, up the center aisle to their seats, which face each other and fill the space on both sides between the organ and the sanctuary. Connecting the main building and the east side of the chapel is a corridor recently remodeled to match the atmosphere of the chapel. In the rear of the chapel are pews for faculty, alumnae, friends and guests. In 1854, the flooring of Minton tiles was laid, the woodwork was painted and the gift font of Caen stone was installed. The children of the Mission School at Athens, Greece, embroidered two large samplers, one with the Lord's Prayer, the other with the Creed, and presented them to St. Mary's Hall. These were hung on either side of the organ.

That Feast of the Annunciation, 1847, when Bishop Doane consecrated the chapel, must have been an occasion for rejoicing. The school still has, in the Bishop's handwriting, and bearing his signature, the address he made at the ceremony.

As we have said, Bishop Doane was not content to live long in the "parsonage" of St. Mary's Church on Broad Street. As soon as he had purchased the school on the river bank, he made plans to live nearby, engaging John Notman to design his residence. There was no more distinguished architect in the country at that period. A native of Edinburgh, Scotland, he had emigrated to Philadelphia in 1831, at the age of twenty-one, and spent the remainder of his life in that city which was still brilliant with the reflected glory of the colonial heritage. He was noted for his thorough acquaintance with mediaeval architecture, as is testified by the variety of design in the several well known churches in Philadelphia, among which were St. Mark's, Locust Street, regarded by some critics as among the best specimens of Gothic architecture in the United States; the facade of the Roman Catholic Cathedral on Logan Square, classic in design; and the Church of the Holy Trinity, which is decidedly Romanesque in character, and whose central portal has been much admired. But Notman, when called by Bishop Doane to draw plans for his residence and for the chapel of the Holy Innocents, was just coming into fame, and the school was fortunate in having the services of a man who understood the evolution of Gothic architecture.*

Bishop Doane called his house *Riverside*. It was finished in buff stucco with brown trimming. The central portion was entered by the great round-topped doorway, above which was the balcony, on which, we have observed, the ladies of the household stood to welcome the students on the Fourth of July. The left wing, with the full length bay window, was the Bishop's study, a beautiful vaulted room with a distinguished ceiling of fluted plaster. Book shelves extended

on three sides to the ceiling, except the space reserved for the fireplace. Here the Bishop spent many hours,



*Universal Pronouncing Dictionary of Biography and Mythology, by Joseph Thomas, M. D., LL.D., 5th edition, J. Lippincott, Phila., 1930, p. 1834. The reference to Holy Trinity under Phillips Brooks, from Life and Letters of Phillips Brooks, by Alexander V. G. Allen, 2 vols., Dutton 1930, vol. 1, page 587.

his window giving him a splendid view of the river. Here he studied and by way of relaxation composed poems and hymns. In this Gothic study, one can trace the same hand that later designed the chapel. Behind the study was the square tower, around which the several wings of the house seem to be gathered. To the right of the entrance is the wing containing the large drawing room. There is a description of an entertainment in the 1840's written by a student who was actually present. Let us visit this Episcopal palace with her:

"It was on a sparkling Epiphany night, the ground covered with deep snow, that the 'Children of St. Mary's Hall,' as the school's dear Bishop, George Washington Doane, delighted to call us, were welcomed to his hospitable home, Riverside, for a Twelfth Night feast.

"The beautiful house was all *alright* — the great hall with the blue-gray couches and the round table in its centre, whereon lay a huge Bible and many Books of Common Prayer, opened into the large drawing room on the West, which faced the river, and where, before a great blazing fire, the Bishop received us. Not one of our names was forgotten, for the Bishop had that royal gift of remembering faces and names. And what a king he looked as he walked through the files of happy girls, all their bright faces made brighter by his kind words and true graciousness.

"Holly decked the door-ways and the mantle- (*sic*) shelf and held the long white muslin curtains in their place. Presently, from the little parlor adjoining the drawing room, the beautiful wife of the Bishop came with a tender, laughing welcome for every girl she met, and then we broke into little companies of three or four and went with her to the little parlor which opened into the conservatory back of the drawing room. It was brilliant with many candles and a superb crackling fire which filled the room with its cheerful brightness and fell in dancing shadows on the many rare books and works of art. Some one was playing a grand march on the piano in this little parlor. The scene, with the fragrance of the conservatory bloom, comes back to me as I write."

The "Bishop's Feast" has been perpetuated by each succeeding Bishop and though not always celebrated on Twelfth Night, it has become one of the most festive and delightful traditions of the school year.

The Bishop occupied Riverside until his death. He transformed the grounds from an old buckwheat field, which he bought in 1838, into

gardens and lawn. He planted many of the trees which are now the pride of the school. With the building of Riverside, the Chapel, and the additions to the original main building, Bishop Doane's career approached its zenith and its close. But if he could return and walk down the river bank, he would find the contours of the buildings substantially as he left them.

During all this time, while the school was expanding, its income from tuition was not sufficient to cover its needs. This involved Bishop Doane in debt. He proposed, in 1849, to give his services to school and college without salary. This was rejected. The next year he invited the board of trustees of Burlington College to take over all property comprising the school and to appeal to the public to make contributions to cancel the debt; if this should be done the school would be placed in a strong position, because it had a large and growing enrollment.

"Governor Haines, the Honorable Clark C. Stratton and the Honorable William Wright were appointed to receive the subscriptions." By 1854 the committee had elicited subscriptions in advance of the debt: \$142,309.50 was pledged and of this amount \$106,732.50 came from New Jersey; \$14,165 from New York City; \$7,600 from Boston; \$5,000 from Cleveland; \$4,375 from Philadelphia; \$2,000 from Troy and Lansingburg; \$1,500 from Albany; \$737 from Connecticut; \$200 from Washington, D. C."

In 1856, Bishop Doane conveyed, by deed, all of St. Mary's Hall and the Episcopal residence (which came under a separate document from Mrs. Sarah P. Cleveland) to the Trustees of Burlington College. In this way the school passed from the sole ownership of one man to the corporate trust of a group, a condition which it still enjoys. There was no change made in the administration of the school during Bishop Doane's lifetime. "He was left in supreme control of that which had been his creation and which he had so faithfully nourished."

In attempting to evaluate Bishop Doane's contribution to education in America, there are two events which should be mentioned. The first one was the establishment by Massachusetts of a State Board of Education, and the appointment of Horace Mann as its first secretary. This was in 1837, the same year the Bishop opened his school. Considered historically, this fact is of great moment. It shows how little had been done in the field of scientific investigation and practice up to that time. There was no national, and little evidence of state systems of education, as Horace Mann's reports over the period of the next twelve years indicated. He secured reforms of lasting importance, chief of which was the gradual

growth of the free public high school. He had to combat bitter opposition from the private academies which were receiving state aid; from sectarian religious groups which had their own schools and school property — Bishop Doane was among those who thought that education could never be successfully administered by the state. The idea that the public schools were exclusively for the children of the poor prevailed pretty generally to the south of New England. The greatest obstacle to the establishment of public schools was the fact that it was illegal to tax those who sent their children to private schools. This question of legality was not settled until 1874, and it was well into the 80's before public schools rivalled the private schools in numbers.

The growth of the public high school prior to the Civil War was very slow. Inglis estimates the number before 1860 as only 321. Cubberly thinks that until that date there were only sixty-nine cities in the country which had a public high school system. The last years of the century saw an advance movement in education in general, and in women's education in particular, such as the world had not before witnessed.

The next event which should be considered is with regard to the systematic study of education. There were sporadic contributions, but the first teacher training began with the foundation of the Lexington, Massachusetts, Normal School in 1839. It inaugurated the study of the methods of teaching in the lower grades, but until the adaptation of educational psychology to the guidance of youth it did not lift the process of education above the accepted routine.

Bishop Doane's experiment in the field of education for young women, when placed against the background of both private and public schools of the period, deserves high rank. He popularized the idea that regular, systematic courses of instruction were beneficial to the gentler sex. He was a pioneer in offering courses which we should today class as of junior college rank, and which one hundred years ago were a cause of admiration and consternation to those who visited the school. Here, then, on the banks of the Delaware, was planted a seed, which by careful tending and development could, in its flowering, exert wide influence on the educative forces about to be loosed on the country.

Bishop Doane died April 27, 1859, within four days of the Hall's twenty-second birthday. But he had been privileged to participate in its twenty-first anniversary and his comments on his own handiwork are revealing:

"This is the one and twentieth birth-day of St. Mary's Hall. It seems, to me, impossible. But the other day, as I sat at work, in my study, in that old Academy which stood where St. Mary's Church now stands, it was proposed to me to buy the property, built as a school for Friends, to be a Girls' school for the Church. But the other day I set my hand to a pamphlet entitled "Female Education on Christian Principles"; the first announcement of my plan. But the other day, one beautiful May morning, these doors were opened to a little band of timid girls, who are now abroad upon the land; its mothers and its grandmothers; God bless them! And now scarce a city, or a town, or a village, or a hamlet, in which St. Mary's Hall is not a household word. While each successive year the living stream of women has flowed out, to beautify and fertilize the land.

"In the early years of its existence, I was often asked—not however, for the last twelve—why I began with a Girls' School. It was a thoughtless question; which no one should have asked who ever had a mother. I thank God that the wisdom of the act has been long since, fully justified. St. Mary's Hall is just what it was meant to be. After the trial of so many years, it is but justice to say, that it has done just what it was meant to do; just in the way it was meant to do it. And this, by a threefold influence combined: The Home; The School; The Church."

A contemporary, writing in the *Church Gazette* ten years after Bishop Doane's death, assesses the value of his educational work with the statement:

"St. Mary's Hall, at Burlington, New Jersey, ranks as the first thorough Church School for girls in the United States."

He quotes from a periodical account of the school published in 1849, to the effect that, "Whilst most among us are dreaming about Christian Nurture, and quietly building castles in the air, Bishop Doane is awake and hard at work." He concludes his account:

"To-day we have the Annual Register for the thirty-second year of the School, just ending. And it gives us proof that the revered Bishop's work goes on still 'just as it was meant to do' and even 'bears more fruit in its age.' There is the same course of study which he drew up. There are the same 'counsels to Teachers' and 'Word or two with Parents' the wisdom of which so impressed us twenty years ago. And we happen to know that they are still well lived up to. There is a full staff

of teachers, comprising some whose names have so long stood as symbols of sound teaching; and here is a long catalogue of pupils, reaching nearly 200, including the class of graduates, in last July, of twenty-seven.

"Among the many excellences of its system, we reckon the uniformity of price, whatever studies be pursued; the right reserved instructors to regulate the studies of each pupil, and the supply by the school, of all text books, without cost to the pupil. And of its greater excellences are the comprehensive, symmetrical and well balanced character of its courses of study, the thoroughness with which everything is done; the loving family tone that is maintained, notwithstanding the size of the School; and the quiet, cheerful and unobtrusive, yet constant and effective religious and churchly spirit, that pervades and regulates everything.

"It is worth telling that, in a recent competition for the position of principal teacher of a girls' school, in a south-western State, there being two hundred applicants, the decision was made simply on the ground that the successful candidate had a diploma from Burlington. The new St. Mary's at Fairbault, lovingly claims the relation and regard of a daughter of the Alma Mater, on the Delaware; and many a founder of Church Schools, in the last five years, has applied to her, not only for leave to take model after her course of study and general principles, but also for her code of household laws to guide them aright.

"How the words that ended the Bishop's Graduation Address, in 1857, and that now gleaming in the rich memorial window in the Chapel of the Holy Innocents, gather fresh force and significance with the rolling years! 'And, for myself, I ask no words upon my grave — the only land that I can ever own — but the record, that it holds the dust of him, whom God employed to found St. Mary's Hall.' "

CHAPTER III

THE SCHOOL DURING WAR AND RECONSTRUCTION

1859-1875

"But the real and lasting victories are those of peace, and not of war."

EMERSON: *Worship*.



IN NO way can the popularity of Bishop Doane and his school for girls be more accurately ascertained than by a consideration of the enrollment during Bishop Doane's lifetime and in the period represented by the third Bishop of New Jersey, the Right Reverend William H. Odenheimer. In the last year of Bishop Doane's life there were one hundred and seventy-seven students; in the following year there were two

hundred. There were people who despaired of the life of St. Mary's Hall when Bishop Doane died. Yet in 1860 the school showed an increase of twenty-three pupils. The Hall did not die with the Bishop, although at that moment it had no other endowment but his magnetic personality and scholarship. In the last days of his illness he had commanded the headmaster, the Reverend Elvin K. Smith, to "hold on," and he called together the executive committee of the board of trustees and asked them "to carry on the school." Though the debt had been more than cleared, the fees from tuition were still the sole means of support.

From press and pulpit and pupil went forth eulogies of Bishop Doane; "the church and the land awoke to a new comprehension of his

greatness. Those who had thought themselves his enemies became suddenly and penitently his admirers." And yet the principal asked, "What has it to do especially with our story of the Hall? Not a little. People who were thus brought to hear of the deceased workman would now learn of his work. Demands, by letter, in unwonted number were made for the annual register of the school. An *extra edition* of several hundred was quickly exhausted. And then, as a result of the knowledge—too late gained—applications for the admission of new pupils came in so fast that place could not be found for nearly all. The list of waiting applicants extended beyond one hundred and thus encouragement was given for the establishment of new schools not before thought of."

Increasing numbers tell the story both of the increasing popularity of the school on the Delaware and the quickening tempo of education for the gentler sex. The increasing diversity in the roster of the states from which the students came is also conclusive evidence of the growing demand for educational advantages, but the almost phenomenal growth of the private school along the eastern seaboard was due to the coincident development of transportation systems at the time that the private school was becoming popular. Without them the demand for eastern culture, which is implied in the ambition of the daughters of the mid and far West and the South and the Southwest to "go East to school," would have remained unfulfilled; yet with their development there came also to the girls living in that vast part of the country west of the Alleghanies an opportunity to imbibe this culture. The eastern schools expanded and capitalized their culture during the next seventy-five years.

The great railroad systems in America, as has often been said, were the colonizers of the far West, whereas European systems of transportation have connected and brought into closer range already flourishing centers of commerce and culture. The American railroads also served to enlarge the horizon of the private schools beginning to dot the Atlantic seaboard. But if railroads were colonizers on the westward run, they carried back the favored of the next generation to recapture the culture which the outgoing settlers, pressed by the struggle to build up a fortune, had perforce left behind.

In 1837, when the first class approached St. Mary's Hall, it represented only one state, Tennessee, beyond the Atlantic seaboard. The girls came from Maine, Massachusetts, New York, New Jersey, Pennsylvania, Maryland and South Carolina. They entered the school in the midst of the great controversy, argued all over the country, canals versus rail-

roads. Americans had long been accustomed to travel by water, since an ocean voyage, with all its discomforts, was preferable to the jolting carriage or the stage coach, which took six days and usually eight from Washington, D. C. to New York City, over a turnpike which was considered excellent. The roads in the interior were deep with sand in summer and choked with alternating mud or deep ruts at other seasons, so that travel was unpleasant and not particularly safe. In winter most roads were impassable. Many a youth had received his education in England, because the voyage had not the terrors of a land journey, and thus there developed a conservatism in the matter of method of travel which favored the canal, and railroad building for many years was confined to local enterprises. Not until after the Civil War was the first transcontinental system realized.

In 1837, the girls from New England probably came by steamer to New York City (if one can so describe the town which did not extend to Greenwich Village or Washington Square), continued by water to South Amboy, New Jersey, and there boarded a train on the Camden and Amboy Railroad; five or six hours later they reached Burlington, a journey which at the present time, on the fast trains direct to New York, takes only an hour and twenty minutes. The year following they could have transferred at South Amboy to the Delaware and Raritan Canal and reached the school entirely by water. In this instance, although the canal had been planned since the turn of the century to connect the Delaware with the Raritan river, to make a water route available between Philadelphia and New York, to form a link with the West by way of the Hudson River and the Erie Canal, and to be used for the carrying of coal, it was not completed until after the railroad. The railroad and canal were incorporated the same year.

Bishop Doane had seen a locomotive for the first time on December 17th, 1832, and called it "a stupendous result of human ingenuity." In September of the following year locomotives were put on trains south of Bordentown, New Jersey, replacing the horse drawn carriages, at first during the summer only and then on one only of the three daily trips. There is nothing more interesting than these early trains, made up as they were of a variety of vehicles, from the open buggy to the stage coach, hitched together and drawn along at the appalling speed of twenty-five miles an hour.

From Charleston, South Carolina, the three girls could have come up the coast by one of the side-wheelers, but the aristocratic sailing captains

*Caroline E. MacGill and staff, "History of Transportation in the United States Before 1860." p. 227-234; 888-885.

and travelers looked askance at steam with its dirt and smells; and upon one of these steamboats being wrecked in 1837, there was for the next decade a return to the gallant schooner and brig. At Philadelphia they took a river boat to Burlington, a boat with a stern-wheel; or they came from Camden on the train. From the Cumberland Iron Works in Tennessee, the first state west of the Alleghanies to send pupils to St. Mary's, there was a long ride by stage coach, either crossing the mountains into Virginia and then by boat from Norfolk, or by coming up the Shenandoah Valley to Winchester, where they could take a train on the newly constructed Baltimore and Ohio Railroad which reached that point on its construction to the Ohio in 1836.

During the next two decades, the registration at the school reflects the increase in transportation facilities by canal, railroad and improved roads. By 1848, Alabama, Connecticut, Washington, D. C., Kentucky, Louisiana, Michigan, Mississippi, North Carolina, Ohio, Rhode Island, Virginia and Vermont had been added to the roster of states having representatives at the Hall. But though the roster of states was growing, it is not to be supposed that these girls took frequent trips back and forth to their distant homes. They seldom went home during the year and sometimes not once during their entire residence. By 1850 canals had relinquished the struggle in favor of the railroads: "It is not," one report confessed, "intended to maintain that a railroad is, in the abstract, a better medium of conveyance than a navigable stream,"* but the topography and vast extent of the country, the immense tide of western lateral settlement changed the whole complexion of travel. Fifteen years later, when President Lincoln announced that "The Father of Waters again flows untroubled to the sea," inland waterways bore a much lower place as carriers, while the railroad map shows a network of intersecting lines reaching as far as the Missouri.

In the meantime the roll of states represented at the school lengthened: Wisconsin and Illinois in 1850, Iowa and Arkansas in 1853. The far West was represented before the railroad reached it, when Indians and buffalo were still masters of the plains: Texas in 1853 and California in 1854. These girls must have spent the entire year in residence at the school. From California they came around the "Horn" or down to the Isthmus of Panama, across that by coach or on horseback and again by boat. On account of the fever infested area, most of them preferred the long voyage around South America, especially if they got passage on one of the fast clipper ships. When the country was joined by ties of iron

*MacGill, *History of Transportation in the United States*, p. 591.

(1869), the enrollment from the West increased rapidly until, at the end of Bishop Odenheimer's connection with the school, it comprised girls from more than half the states in the Union. Girls came from Colorado, Utah, South Dakota and Montana before they were states.

Two conclusions may be drawn from the growing ranks of the school which encouraged the trustees and friends to look upon it as a permanent venture: first, Bishop Doane's vision of the needs of young women had come to pass through the response of the young women themselves, and second, it was apparent that in increasing numbers, enlightened parents were willing to risk the training of their daughters' minds, since that training had as its declared intention better preparation for domestic occupations and academic instruction under Church guidance. No little part of the success was due to the happy combination of the scholar-prelate.

How was the school to be continued? It will be recalled that, although Bishop Doane had relinquished his personal ownership, he had continued, at the desire of the trustees, to administer it with supreme authority. Now, however, the question must be settled legally since the school was incorporated under the laws of the State of New Jersey. The problem arose with the change of Bishops. Quite naturally Bishop Odenheimer wished to have his position defined, and especially since — during the first year of his accession — a dispute had arisen between certain members of the board and himself. On the twenty-third of April, 1860, he called a special meeting of the board of trustees, "in order to inquire respectfully who are the legal Proprietors and Directors of St. Mary's Hall and also to request the Board to define the relations which the Bishop of this Diocese has had and is expected to sustain towards this institution, which points have been an occasion of serious differences of opinion between three of the trustees, the Honorable Judge Ogden, J. C. Garthwaite Esq., Joel W. Condit Esq., and myself."

The reply to this request was the passage of the following "orders in council" to clarify the situation:

"Whereas, in an address to the Patrons of St. Mary's Hall and Burlington College and the friends of Christian Education, of date of July 1st. 1850, it was proposed that certain sums be raised to free the Estates of Riverside, St. Mary's Hall and Burlington College of their several incumbrances: and that the said estates of Riverside and St. Mary's Hall be conveyed in trust forever to the Trustees of Burlington College to hold and manage for the uses of Christian education.

"And whereas, such conveyance having been made and recorded, a doubt still exists as to the nature and extent of the powers of the Trustees — in the premises under their charter.

"And whereas, The Right Reverend the Bishop of the Diocese has called the attention of this Board to the position of St. Mary's Hall, and who are its proprietors and legal directors, and to the relation the Bishop of the Diocese has had and is expected to sustain towards this institution.

"Therefore Resolved, that a Committee be appointed to report to an adjourned meeting of this Board, to be held on the 4th day of July 1860.

First, whether any power is possessed by the Trustees, under their charter for the management of a female school as contemplated in the address above mentioned.

Secondly, in case they have such power, what are the duties imposed upon them by the trust deed.

Thirdly, in what form those duties can be best assumed and discharged.

Fourthly, as to the relations the Right Reverend the Bishop of the Diocese has had and is expected to sustain toward St. Mary's Hall."

The committee was composed of the Honorable Thomas B. Carpenter, the Reverend Milo Mahan, D.D., the Reverend James A. Williams, Abraham Browning, Jeremiah H. Garthwaite, and J. L. Stratton.

In order that the school might feel no ill effects of the changing order Bishop Odenheimer was empowered, *ad interim*, to act as Rector, "in the same sense that his predecessor" had acted and he was also to sign all diplomas.

The report of the committee, as accepted by the board, defined the government of the school and, except that the Bishop has been made a member of the executive committee, it is still in force, with a few minor changes which will be considered later. What is the composition of this document framed seventy-five years and more ago, and still in use? Shall we expect to find it democratic and representative of the school? Does it provide in its membership, for a group of educators, thus perpetuating Bishop Doane's hope of high scholarship, or are there to be other men (women were not then even considered for such responsibility) whose interests centered solely on the religious side of the school's life? Are there to be representatives of professions useful to the school, such as law, medicine and architecture? Are there to be men with financial vision? Let us examine this document with care, since the life of the school is at

stake, and in passing judgment, let that judgment be based on the relation of the document to the period of its inception, 1860; and then let it be considered in its relation to the needs of the school in 1937.

It was decided that the deed which Bishop Doane had given, was evidence that the board was capable of managing a school for girls; moreover, it was their duty to do so. In accepting the deed they accepted the responsibility, and upon assuming the responsibility, they set forth the following form: an executive committee was to be appointed by the board which, in conjunction with a financial expert, was to take active leadership and bear the economic and fiscal responsibility; the academic excellence of the school was to be assured by a principal who should be also the chaplain, this office to be in the nomination of the Bishop and the majority of the executive committee, and voted upon by the board; the relation which the Bishop of New Jersey was to have with the school was carefully outlined, with a detailed explanation of his position, thus establishing the principle of progressive responsibility, which has been retained. This position was defined in part as follows:

" . . . the Right Reverend Bishop of the Diocese shall be the President of St. Mary's Hall, but free from all responsibility as to teaching or discipline — for which the Principal and the Executive Committee shall be accountable.

"The predecessor of the present Bishop whose ardent zeal for the advancement of Christian education finds its noblest record in St. Mary's Hall, held an abnormal relation to it, which throws but little light to guide our present action. In its origin, the Founder and owner of the Hall, his will called the institution into being and guided its management. When circumstances caused him to relinquish this ownership and the institution, organized into active operation, was transferred to the hands of friends, who by purchase became its proprietors, he still aided in its management and participated to some extent in its direction. Your committee, however, think it expedient that the Bishop should not be charged with the active duties of the establishment or held responsible for its conduct.

"They recommend that as President and Visitor he shall be its Spiritual Head and Pastor; that he shall preside at its examinations and commencements, which shall be conducted under his directions; that he shall confer degrees and sign testimonials; visit the institution, observe its order and management, making such suggestions as he may see fit to the executive committee, Principal and Trustees; that when present he shall, in

his discretion, conduct the religious teaching and exercise the religious services of the chapel; the religious teaching and exercises of the institution to be at all times conducted according to his general directions and subject to his control, except so far as they may be provided for by express statutes or 'by-laws.' "

These recommendations were accepted and passed by the board of trustees, and as such became the governing rules of the school. We have, therefore, a self perpetuating organization. The duties of the executive committee included the " care and management of the Real Estate, Buildings and Funds. . . ; the repairs, improvements, additions and alterations, and supplies." They must hold four meetings a year, keep an accurate record of all proceedings and present this to the board at its annual meeting. No funds could be drawn or invested without the consent of the committee, and the treasurer of the board must audit all the school accounts, and present them to the annual meeting in an itemized form. The document is brief; it leaves to the discretion of the board the selection of members; there are now three women members, but still no woman on the executive committee, and strange to say no faculty representation, except the principal who was asked in 1865 to sit *ex officio* and to present an annual report. The Governor of the State is no longer a member. In 1862, the question of appointment of the faculty came up, but was tabled; quite naturally, as the principal, since he or she is immediately responsible for the standing of the school, must have the opportunity of selecting the teaching members and the staff. Some responsibility was confided in the trustees to preserve the high scholarship so dear to Bishop Doane. A group of three trustees was to be elected annually, "to keep themselves informed upon the work of the school, by visiting the classes and consulting from time to time with the rector and the principal. Before the annual meeting of the board they shall obtain from the rector a written statement or report of the work of the school during the year, with particular reference to the work of the graduating class, and with such observations and suggestions upon the methods and scholarship as he may deem desirable to make, and submit the same with their report to the board at its annual meeting, and the report shall be put on file by the Secretary." Nowadays this is more or less a cursory process, since it is entrusted to specialists in education.

Bishop Doane had achieved outstanding academic results because he believed in the importance of intellectual training and was himself a scholar. In the future education was to become a specialized study, involving aims, methods, functions and administration; colleges would soon be

adding it as a special department and converting whole schools into laboratories for experimentation and practice teaching. The day of the trial and error method in classroom, they hoped, would soon be over. As yet the philosophy of William James and John Dewey had not become a part of the teacher's stock in trade. It was still, 1860, considered for the best administration of a school to place a clergyman at its head. The tradition of scholarship had long been held and disseminated by the church. The Christian church had early recognized the value of recorded knowledge; it had encouraged the preservation of literature and science and history; it had supported monasteries whose sole purpose had been the investigation, the increase and the spread of knowledge, making the written word available to larger and larger numbers of persons. The secularization of learning was a slow process loosed with the forces of the Reformation and the spread of Humanism, and it had not yet dominated American education. How recently colleges in this country have become professional schools, which not long ago trained only for the ministry; and how many college presidents have until still more recently been ministers! The tradition of the interlocking of religion and education long persisted: if you were educated you were educated for the church; similarly the educator and the theologian were one. It is not surprising then that the internal administration of the school was continued under the Reverend Elvin Keyser Smith who had been associated with Bishop Doane. This man, who was to direct the school for the next twenty years, was thirty-four years old.

He was born in Philadelphia, the son of Catherine Lybrand and Joseph Hicks Smith. His father was for many years the cashier of the Farmers and Mechanics Bank of that city. Elvin K. Smith was graduated from the Philadelphia High School, the High School which stood on property which John Wanamaker bought for his department store. After graduation Smith went to the General Theological Seminary in New York City and finished there in 1851. The same year he was ordained deacon and the following year priest by Bishop Doane. From the memory of Elvin Smith's son, there have come down to us stories of the Hall. One concerns the origin of his father's first parish, Camden, and the circumstance of his coming to the Hall as principal:

"One day, some one rushed into the library of Bishop George Washington Doane, at Riverside, shouting, 'A church is floating down the river.' The good Bishop looked out of his window, and sure enough, an attractive little church, upon a boat was being towed down the Delaware, and from its spire,

flew a flag, bearing a cross. He had heard that the Philadelphia Sailor's Mission was building a Floating Church for the seamen and, sitting down at his desk, dashed off the beautiful hymn, the first verse of which is familiar to all:

'Fling out the banner, let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which the Saviour died.'

"The venture was never a success for, too late, it was realized that, after returning from long sea voyages, sailors preferred even their religion, on *terra firma*. Soon the church was for sale. My father bought it, floated it across the river and on rollers moved it across the swamps to a piece of land he had purchased in a sparsely settled part of Camden. By indefatigable 'visiting' he gathered a congregation for the new St. John's Church.

"It was the dream of Bishop Doane to have two useful schools on either side of Riverside — the girls on his right hand and the boys on his left. (The Hall girls always referred to the division as that of the Sheep and the Goats.) Conditions at the Hall were not satisfactory. (*Louie's Last Term at St. Mary's*, though it did not appear until years later, was written about this period.) So he (the Bishop) sent for the Camden rector and said: 'Elvin K. Smith, you always come when I call you, and now I call you to come to St. Mary's Hall as Principal.' With his natural modesty, father, like Moses, began to enumerate the various reasons why he was not qualified for such a responsible position, ending with the statement that the Principal should be a married man. But Bishop Doane brushed aside all objections concluding: 'As to your being unmarried, I happen to know that a certain young lady might be induced to remedy that defect.' Father promised to try, journeyed to Greenwich, Connecticut, persuaded Estelle Banks, and on December 2, 1858, they were married. Thus, with the help of one of the most useful women in the world, he began work at the Hall.

"The first five months were very happy and busy ones and then, his beloved Bishop, who had been beside him with advice and behind him in the much needed reorganization, was called to his reward leaving his oft' disturbing memory as a serious handicap.

"The teachers, led by Miss Stanley (after whom I was named and therefore was the recipient of much cake and candy), were loyal but ultra conservative. Every change or improvement

— even the introduction of gas — met with quiet opposition and mournful statement: 'They never did that in Bishop Doane's day.' One southern girl wrote home that everything in the Hall was 'Bishop Doane' and that they even had a kind of cruller, round, which was called a 'Doane-nut.'

"Father was a 'Bishop Doane Churchman,' and followed the Oxford movement as Bishop Doane would have done, had he lived. As a result, throughout the Diocese he was considered a 'Puseyite' and 'Romanizer.' A piece of white ribbon, on which Mrs. Lewis embroidered two Maltese Crosses, he wore as the first stole in the State of New Jersey. He, also, adopted the cassock while all the other clergy rejoiced in 'surplice and legs.' For preaching he often wore the Geneva gown.

"When he came to St. Mary's Hall, his hair was slightly auburn, his eyes blue. All through his life his step was characteristic, quick and most emphatic. In later life, his hair and beard became white, but his appearance was always energetic."

Such is the charming account of the principal, written by his son, who was one of four children, born and brought up in the Hall. In the description one can recapture the spirit of an earlier period.

In 1861, the board set up a committee on examinations. This group actually attended the examinations of the girls, both in the spring and autumn and reported to the meeting that they were "much gratified with the proofs of careful discipline, painstaking teaching and admirable methods and good order. . . ."

"In the Hall the pupils in general acquitted themselves admirably. The method of teaching there, is the result of many years of laborious experience and a high standard of excellence is obtained in almost all departments.

"In one point the system of the Hall seems a little behind the approved methods of the present day, not from any fault of the teachers, but more probably from want of complete apparatus of the Instructor. We notice, for example, that the outline maps used in the school are not the newest and best approved. The pupils also are not sufficiently exercised, in our judgments, in drawing maps and outlines, and other helps to memory. Putting all the recitations together, there seems on the whole to be too much of mere *memoriter* (*sic.*) work. We are also inclined to think, that many of the girls, especially the more ardent and ambitious, are somewhat overtaxed (*sic.*) either by

too great a number of tasks, or at all events by the high standard of accuracy and perfection that is kept before them. Of course it will not be desirable to lower the standard. Whether it would be expedient to diminish the average requirements, is a question that we would call attention to, without attempting just now to decide it."

For many years it was the custom to have oral examinations, and this committee, of which Edward B. Grubb Esq. was a member, took their work seriously. It must be remembered that the period was one which still considered memory training one of the chief functions of education, but it is interesting to note that these men wished St. Mary's Hall to have at its disposal the most progressive tools for the purpose, which at that time were maps; education was considered a purely mental development, but as an aid it was thought wise to encourage drawing by the use of maps. The importance of proper and facile co-ordination and balance between hand and brain was still a matter for future scientific discovery, but these men were feeling their way, and they had introduced something which they called physical education, but which would scarcely be recognized as such by the rugged and lightly clad athletes of the present day. A store of useful or ornamental facts and information was the mark of an educated woman. Knowledge was valued for its own sake, not as now, when the emphasis on learning has been changed, and it is defined in terms of a functional process in which the student acquires the necessary habits and skills to enable her to cope with the varied situations of life and, in addition, may elect the subjects which fit her to practice a profession. Nevertheless, this committee on the scholarship of the school recognized a problem which baffled them and which is still one of the major problems of secondary education, the problem of the assimilation, application, and articulation of the curriculum — be it useful or ornamental. The problem, as these men of the 1860's phrased it, was to maintain a high standard and yet not "overtask" the girls with too many subjects. How familiar that sounds — how far can the curriculum be simplified and adapted to the individual and yet preserve those elements which are required by college and by living? Some thirty schools in the country are at the moment experimenting with the problem, hoping to find the solution. The committee at St. Mary's discovered that it was the more ardent and ambitious students who were adversely affected by the complexity and number of subjects. They suggested that the number be diminished.

The time was approaching when parents demanded their children for longer periods than the months of April and October. With improved

transportation facilities families were beginning to seek the country and the seashore during the summer months and they quite naturally desired their offspring. Burlington College was about to capitulate because:

1. "The general and almost universal custom; the hot weather is everywhere in this country a time of recreation and the end of August is the usual time of inquiry on the part of parents or guardians, and for advertisement on the part of schools.

2. "The summer is unfavorable for study *especially with boys*, and very trying to teachers. This is a matter of general experience — the difficulties in the way of good order and discipline are trebly greater in hot weather than at any other time.

3. "The present vacations are objectionable from a religious point of view. The season of Lent, the seedtime of the spiritual year, is often broken in upon. . . ."

These reasons were not applied to St. Mary's Hall. Girls evidently stood the heat better than boys. There were some who thought it might be wise to have the vacations of the two institutions coincide, in order that brothers and sisters "should go to and from their homes at the same time": a rather good line of reasoning, but one which was not accepted by the principal and the teachers on the grounds that "the services the boys might render as protectors or escorts, are more than counterbalanced, it is thought, by a *natural disinclination on their part to confine their attentions to their sisters*."

And so the girls, for the time being, were kept at school during the long summer months. But the annual catalogue for 1863, announced, that "after April 1st., of the next year, there would be a summer vacation of two months, but that this would in no way affect the winter terms." School opened



the first Tuesday in October and closed the last Thursday in July. Christmas and New Years and the Fourth of July were still spent in residence, but a recess of two weeks was granted immediately after Easter when the pupils were "permitted but not required to go home." It seems that Burlington College also made provision for this latter breathing spell, but aside from that the holidays of the two institutions did not begin on the same day.

The years marked by the episcopate of Bishop Odenheimer (1859-1874) were years of great prosperity for St. Mary's Hall, but during nine of those years the annual deficit of Burlington College was paid out of the profits of the Hall. In 1869, however, the board decreed that the sister school must use its earnings, and that the college would have to stand or fall on its own. The total surplus earnings of the Hall to the year 1870 were almost \$100,000.00, against a total deficit of the college of almost \$50,000.00. It is no wonder that the board was forced to this decision when it is seen that half the profits of the school were being used to cover a college deficit.

A school which maintained an average of one hundred and eighty-three pupils for ten consecutive years and in two of these had two hundred, and two hundred and thirteen, respectively, surely had need of more space than that permitted by the buildings along the river front. The rates increased with the growing enrollment. When Bishop Odenheimer began his association with the school, the tuition was \$300 for the year. In 1864 it was raised to \$400, but daughters of the clergy were admitted for \$250. From 1865 to 1875 the yearly charge was \$450 and \$300 to clergymen's daughters. With these conditions in mind, the board, in 1865, recognized that a great deal of money must be spent "in repairs, additions, or perhaps, entire reconstruction. . . Surely the time had come when a school, which had been so largely a blessing to the Church, and still shows so great a capacity for good should be furnished with all things necessary for its noble work." Two years went by before the executive committee was authorized to "obtain a complete plan for the erection of new buildings—and to expend any surplus on hand for the commencement of such buildings; and in doing so, that they have power to take down or move any of the present buildings." There was reason for delay. The drainage of the meadows on the outskirts of Burlington was imperfect and the board wished to have the matter rectified before the building program was decided upon. A committee was appointed to put the matter before the city council, and in addition to consider the

whole question of supplying city water to the school and college; in case the city was unwilling to improve the conditions, the committee was to consider the prospect of moving both institutions to another location, where they would receive the co-operation of the authorities. As soon as this committee could report progress with the city fathers, the building program was started.

Plans were submitted by D. Lienan for a three story (and attic) building to be added at the rear of the chapel, and to connect with it, at a contract cost of \$49,000. In addition there were furnishings and incidentals, such as the architect's fee of \$2,000, which ran the bills up to \$69,875.10. The school applied its surplus of approximately \$50,000 and there remained almost \$20,000 to raise. For this purpose the executive committee was authorized to have bonds for the amount issued. These bonds were to run five years and bear interest at seven per cent, payable semi-annually. They were secured by a mortgage on the grounds and buildings of Burlington College. In order not to close the college at that time, two members of the committee, General E. Burd Grubb and E. S. Conover Esq. very generously offered to be personally responsible for the deficit for three years. It was finally necessary to lease and then sell the college property. No longer could the Hall and the College be conducted as a single financial unit. In order to carry the debt, the board considered certain reductions, but went on record against them for the following reasons:

"In addition to the saving that might be effected by discontinuing or suspending the College, a few retrenchments are possible, but not altogether desirable, in the expenses of the Hall. The staff of Teachers, and other employes (*sic.*) might be somewhat reduced. The cost of housekeeping in its various departments might be lessened a little. But any marked reduction, in items of this kind, might seriously endanger the high character of the Hall, as a comfortable and well provided home, so that what might be gained in one way might easily be lost in another. On the whole, your Committee, after many years experience, are (*sic.*) doubtful, whether the Hall can be kept up to the high reputation hitherto maintained, at any cost much lower than custom has established. On the contrary, there may be room for the question, whether it may not be necessary, in order to keep pace with the public demand, to increase rather than diminish expenses by yielding a little more to popular taste for special accomplishments."

They conclude by stating that the debt is not "at all formidable, if it can be put in shape to be met gradually by the slow accumulation of surplus income from the Hall," which, now that it was unencumbered by the college, they had reasonable expectations of its continuing to earn large profits, "but," they warned, "if not put in some such shape, truly alarming to all friends of Church Education."

The corner stone for this "first new building in the new plan," the plan which was to make the buildings at the rear form a quadrangle, was laid April 2, 1868. In connection with this ceremony, the principal addressed "the Master-builders, Mechanics and Workmen, employed about the New Building, at St. Mary's Hall":

"The work in which you are here engaged, is one of more than ordinary importance. It is not as if you were putting up a barn, a store-house, or a common dwelling. A part of your work is the enlargement of the Lord's House; of which he said, 'Here I dwell: this shall be my rest forever.' And the other part is for the residence of young women and children, who are gathered here for religious training and wise Christian instruction.

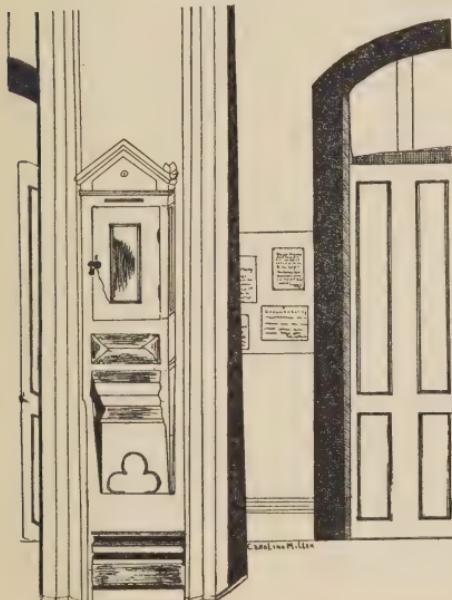
"If you can think aright of these things, you will be more than ordinarily careful to do everything well; feeling in what noble work you are engaged. He who lays a brick, he who nails down a plank, and he who carries a hod, will be helping, in his measure, to prepare the places where others will be afterwards performing the best services, in which the People and Children of God can be employed on earth. Above all, you will take care that no profane or impure word shall be heard, and no rude or immodest action be seen, while labouring here; surrounded as you will be by so many Christian women and children, and under the eye, of the all-seeing God. Day by day the members of this large Christian household will be offering up prayers, to the Father of us all, in Heaven, for the good success of your work; and that you may be safe from every accident and secure from every danger.

"Do nothing, say nothing, that may make you unworthy of these prayers, or cause offence to any one; and you will always have the commendation, the thanks and the best wishes of the Bishop, who is also the President of this Institution; and of

Burlington, N. J.
April 2, 1868

Your sincere friend,
(Signed) ELVIN K. SMITH
Principal of St. Mary's Hall

Thus St. Mary's Hall approached the autumn of the year 1868, with a small debt and a fine new building, a building which would accommodate one hundred more young women. This dormitory has since been named for Bishop Odenheimer, but for many years after its erection, it was referred to as the new building. "Odenheimer," as we now call it, is of simple design, planned to harmonize with the classical buildings along the river. It is red brick, with dormer windows in the attic, and it has a slate roof. This with the thick walls make it fire resisting, and it is still, after the passing of sixty years, and some renovating, a modern and comfortable abode. When Odenheimer was opened, the basement contained kitchens and dining room, such being the customary situation for such appurtenances. It was not, however, as unattractive as it sounds, because the first floor was one-half story above the ground, thus allowing for light and ventilation below. We should not, even with these favorable conditions, like the arrangement, and it has long since been changed: the present dining room is probably the most handsome room in the modern school, but dining has become a social function, and the room is the scene of many brilliant gatherings during the year. The first floor of Odenheimer is very little altered; two-thirds of it is still the great study hall. There are two entrances from the circle up flights of steps, one leading into the hallway at the south end and the other affording direct access to the study hall itself. Originally the platform was on the west side, but fairly recently, with the attention given to lighting, it was discovered that the pupils were facing seven pairs of long windows looking out on Riverside. Since these windows were matched, except where the double doorway afforded entrance from the outside,



it was thought wise a few years ago to substitute desks for the tables and to turn them toward the south end of the room, removing the platform there. These desks were the gift of the New York Chapter of the alumnae. In this way excellent light and ventilation comes from both sides. All of the windows have deep sills and inside shutters. The room itself is too wide for a single span of timber, and therefore the builders of that period inserted a row of pillars down the center. The girls of today have always before them the portraits of their first and second Bishops. The full length portrait of Bishop Doane by James R. Lambdin hangs back of the platform to the right, it having been ordered transferred from Burlington College in 1878. To the left is the half length figure of Bishop Odenheimer.

It had been the custom of Bishop Doane to conduct part of the "Closing Exercises" in the old school-room. At ten o'clock, the Bishop, the principal, members of the faculty, the school and friends, gathered there to hear the graduating class read their "Compositions." Bishop Doane confessed that sometimes parents and friends listened patiently for the better part of two hours, while discourses on a very great range of subjects were given in the language most appropriate: *Monumenta Pompeiana*, in Latin; *Des Lebens Blumen*, in German; *Les Templeurs*, in French; *Fernando e Ysabel*, in Spanish; *I Medeci*, in Italian; and in English the titles were legion, including, *The Heart's Homage*, *The Schemes of Life*, *The Present Age* (1862), *Faith, Freedom, Home and Heaven*, *Women in the World of Art*, (1873). *The Churchman* commented on the efforts of the girls:*

"The scene was well calculated to increase the confidence of all who were present, in the excellent system of instruction, and of mental discipline, that is here pursued. The pupils of St. Mary's Hall are not permitted to sip, merely; but must drink deeply of the several streams of polite learning, by which they are led, or they never would have been able to acquit themselves so well. The evidence of mental training and of discipline was most apparent, in the manner in which the Graduating Class read their compositions. There was no shrinking back, no hesitation or nervous excitement visible. The young ladies were exposed to a pretty severe trial, in the presence of a large assembly; yet they were perfectly self possessed, and strong in the confidence of their own ability."

*Article reprinted from, *The Churchman*, in, *The Missionary*, Oct. and Nov. 1849.

Student participation has been abandoned, but certain traditions still remain. When the new study hall was completed, this first part of the program took place there. Now that a commencement speaker has been substituted for the contributions which the girls formerly made, this part of the program is still given in Odenheimer study hall. After a short recess the whole company went to the chapel. First the "Bidding Prayer" was repeated, then the Litany. The graduating class was then called, one by one, by the Bishop, to the chancel rail, where the diplomas were conferred. There followed an address by the Bishop, an anthem, prayers and the benediction. This service, with minor changes, is still used on commencement noon. The girls still receive their diplomas and certificates individually from the hand of their Bishop. In 1873 a slight change was made; the chapel service began and ended with a processional and recessional, adding to the dignity of the ceremony. Since the study hall is immediately back of the chapel it was a simple matter to form the line. Nowadays, there is a processional into the study hall for the first part of the exercises; headed by the Bishop, the speaker, the principal and the trustees, who sit on the platform, followed by the faculty and the school, who sit below on the first three rows of seats, and terminated by the graduating class who join the group on the platform.

In addition to the study hall, there was on the first floor of this new building, a library, and a recreation room. The second and third floors were and have always been used for dormitories, but the concept of proper and ideal living conditions for students has altered radically in the last half-century. In the beginning, each floor was divided into three open spaces where rows of beds were broken only by rows of washstands or bureaus. Today not even an up-to-date "children's home" would countenance such lack of privacy; but in 1869 children of the most prosperous families slept in close proximity. The next stage in progress was indicated by the appearance of wooden partitions, which set apart a square space for each girl. The partitions went only half way up the height of the room, thus securing seclusion from the eye but not from the ear. In these cubicles were bed, bureau, washstand and a chair. The third and final stage in the evolution toward privacy was secured when the cubicles were transformed into separate rooms, by making the partitions of lath and plaster, and putting in good closets. At first the closets had been at the ends of the floors, housing the hoop skirts, then at the height of fashion. They must have been the despair of the matron, if the following popular song is true:*

*Historic Dress in America, 1800-1870, Elizabeth McClellan, p. 263. Phila. George W. Jacobs, 1910.

"Now crinoline is all the rage with ladies of whatever age, a
petticoat made like a cage—oh, what a ridiculous fashion.
'Tis formed of hoops and bars of steel, or tubes of air which
lighter feel,
And worn by girls to be genteel, or if they've figures to conceal.
It makes the dresses stretch far out a dozen yards or so about,
And pleases both the thin and stout—oh, what a ridiculous
fashion."

When the young ladies played croquet, which was introduced about 1863, they put on less trying garments.

Some of these girls brought personal maids, and until the war, many of the southern girls were accompanied by a maid who was at that time a slave. The dormitory, in its final stage, with single rooms and up to date plumbing, is modern. Almost all of the rooms are single, St. Mary's Hall encouraging the habit of being part of the day and at least the night alone, as a contributing factor in developing self-reliance.

In 1873, the chapel was repaired at a cost of \$10,000: "the walls were colored, the roof decorated, dormer windows introduced for ventilation, and gas standards substituted for pendant lights." Gas was used for illumination of houses much earlier, but only in the larger cities. In Burlington it came into use early in Bishop Odenheimer's regime.

The next year (1874), the last of Bishop Odenheimer's close association with the school, he sent out a pamphlet in which he summarized its usefulness, and made suggestions for continuing the good work:

"He who gave a wise Master builder to be the Founder of this nursery for the Church, has been pleased to bless the labours of those who have been charged, since, with maintaining and enlarging that first foundation.

"The pupil of twenty years ago will see with pleasure that several honoured names, familiar to her then, still stand on the roll of Instruction; and all will be gratified to learn that that roll includes a larger number of our own Graduates at present than at any former time; while many of them have been called to fill the highest positions in Diocesan and other Church schools recently established."

St. Mary's Hall was at this time giving professional training; training which in the present day would scarcely be recognized as such, but which judged by its own standards, was starting women on a career of teaching, when any career for women outside the home was frowned upon.

Teaching was the first respectable profession for a "lady." Did the "ladies," who entered this profession in its early days, do so because they earnestly felt the call to teach, or because, being reduced in material circumstances, they fell upon it as the only vocation with the halo of respectability? And did not the chief reason for its being considered respectable lie in the fact that in the boarding school the young woman teacher was shielded and protected from the world, by living a life that bordered on the ascetism of the monastery? The teaching profession has not yet entirely rid itself of this narrow conception. In a later period it became a prejudice which regarded the woman teacher as not being as other women and, as a result, there was thrust upon her at times false standards of life which no other profession would have tolerated. When other professions were opened to women, the teaching profession, having gained a reputation for restricting their normal activities, was deprived of many fine minds and much enlightened leadership. Fortunately, the day when the teacher must be cloistered has passed, and talented students choose the profession for no other reason than that it affords opportunity for growth and promotion, similar to and comparable with other first class callings. Nevertheless, in Bishop Odenheimer's day, the school was maintaining its position in the progressive thought of the period; and the appearance of other Church schools, encouraged in their establishment by the success of the original St. Mary's, furnished a ready field for women. Between 1860 and 1875 among those that were opened were the following:

I. *Church Schools:*

- Brownell Hall, Omaha, Nebraska.
- St. Mary's Hall, Peekskill, New York.
- St. Mary's Hall, Faribault, Minnesota.
- St. Helen's Hall, Portland, Oregon.
- Kemper Hall, Kenosha, Wisconsin.
- St. Agnes School, Albany, New York.

At this time there were at least ten Church Schools in the country; now there are more than fifty. Among the many other private schools for girls there were:

II. *Typical Private Schools for Girls, in the East:*

- Moravian Seminary, Bethlehem, Pennsylvania, the oldest boarding school for girls in the country.
- Bradford Academy (1803), Bradford, Massachusetts, now a Junior College.
- Abbot Academy (1829), Andover, Massachusetts.
- Emma Willard School, Troy, New York.
- Westbrook Seminary, Portland, Maine.

Colby, New London, New Hampshire.
Miss Porter's School for Girls (1834), Farmington,
Connecticut.
Drew Seminary.
Packer College Institute.
Albany Academy for Girls.
Centenary Collegiate Institute.
Ogontz School. (1850).

The period of greatest activity in establishing girls' schools came in the next quarter century, when these early ventures were proving profitable. Many of the Church schools patterned themselves after St. Mary's, Burlington.

Continuing his summary, the Bishop writes:

"The present average attendance is considerably above that of the past twenty years; the average number of the graduating class for the last ten years has been twenty three as against fifteen, in all the preceding period. Meantime the original standard of scholarship has been carefully kept up. Text books have been changed only when a change would be manifest improvement; the course of study being as ample, and the methods as thorough as ever; while the facilities for imparting instruction have in many ways been greatly increased — as by the construction of better rooms; the addition of first-class chemical and philosophical apparatus; the acquisition by gift, of a cabinet of shells, and by purchase, of many new and superior pianos; and the enlarging of the course of Art study, that now includes drawing in crayon and in pastel, copying from models and casts, and drawing and painting from nature."

After describing the building and the repairs and improvements which have marked his administration, he tells his friends how they may increase the usefulness of the school:

1) "With our present ample room and appliances of all kinds, and a corps of efficient and earnest teachers, we are able to receive a larger number of pupils, and so do still more in the work of Christian Education than formerly. Let this be understood, and stated, everywhere; and the attention of parents be turned in still larger measure, towards St. Mary's Hall. Let them know that here can be found a secure home, parental watchfulness, all healthful influences, sound and thorough instruction, the godly nurture of the Church, the simplicity and quietness that best befit the school lifetime of girls.

2) "St Mary's Hall has peculiar advantages as a training school for Teachers. To the extent of its ability, it has always been ready to receive at low rates, or gratuitously, those of limited means, who wished to be prepared for teaching.

3) "The work of enlarging and rebuilding the Hall, however pressing in its importance must be a slow one, if it is to be wholly carried on, as heretofore, only with the very moderate earnings of the school. The Friends of Church Education, who have a mind to help us in this way, would be cordially welcomed as fellow workers.

"There may be contributions to the general building fund. There may be special portions assumed, as monuments to those who give, or memorials of some whom they love; an Astronomical Observatory, or its Apparatus; an Art Gallery; a Museum; a gymnasium; a Normal Hall, for the residence of those especially under training to be teachers; a Cloister, of architectural beauty, to be the attractive, sheltered walk of the students in hours of recreation. Gifts such as these, (and the less costly but equally valuable gifts of Books, Pictures, and the like) are by no means rare in other lands; and even in our own country they begin to be frequent.

"It would seem, then, to be no vain expectation, that the Alma Mater of so many gifted Churchwomen, and the Helping Sister of not a few Bishops and Churches, will in due time receive rich material tokens of the love and confidence of those who rightly appreciate her past history, and who would make her, increasingly, a blessing to our land and Church. So, St. Mary's Hall, 'shall bring forth more fruit in her age,' diffusing the blessing of the godly and good learning, and advancing true religion, as we daily pray."

The catalogue was continued very much as it had been since the beginning, still containing Bishop Doane's advice to parents, his counsels for teachers, the form of the Bidding Prayer, the course of study, and a complete register of students. Bishop Odenheimer, to use his own words, was carrying out the original designs of his predecessor and intimate friend whom he had known well and seen often during the seven years that he had spent, while still the rector of St. Peter's Church in Philadelphia, with his family when they had occupied one of the summer cottages then to be seen along the river above the school. From his portrait in the study hall we get a clue to his appearance and character. The well set, blue eyes and the rounded, full lips suggest the genial, generous man, while the

forehead and expression of the face indicate the intellectual power of the man of whom Bishop Perry wrote, that he was* "an excellent scholar, energetic, active and tireless in his Episcopal work." His book on Canon Law was the first contribution to "this important subject published by the American (Episcopal) Church."

William Henry Odenheimer was born in Philadelphia, August 11, 1817, the son of John W., a prosperous merchant, and Henrietta (Burns) Odenheimer. At an early age he was sent to St. Paul's College at Flushing, then under the Reverend William Augustus Muhlenberg, D.D. He attended the University of Pennsylvania and was graduated in 1835, being the valedictorian of his class. During the next three years he prepared for the ministry at the General Theological Seminary in New York City, from which he received his degree. That same year he was ordained deacon by Bishop Onderdonk of the Diocese of Pennsylvania and became assistant to Dr. De Lancey at St. Peter's Church, Philadelphia. When, three months later Dr. De Lancey became Bishop of the Diocese of Western New York, Odenheimer was invited to take over the parish. He was too young to be ordained priest until 1841. St. Peter's under the new rector, was the first church to offer Daily Prayer, and Weekly and Holy Day celebrations of the Holy Communion. Bishop Doane of Albany (son of George Washington Doane), who was a teacher at the Hall and the rector of St. Mary's Church in Burlington when Bishop Odenheimer took up the diocesan duties, calls him pre-eminently a man of prayer, and one whom he remembers for the freshness and freedom with which he talked on his favorite subject, theology. Bishop Odenheimer first visited Riverside when William Croswell Doane was a small boy, and known to everyone as "Willie Doane." He recalls the future Bishop of New Jersey as genial and gracious and in advance of his generation in scholarship, and in his freedom from cant and mere conventionalism in religion. He was a voluminous writer.

In 1852, he visited Europe and traveled to the Holy Land. During Easter week, 1859, he was elected Bishop of New Jersey, and was consecrated October 13, 1859, in Richmond, Virginia where the General Convention was sitting. He then brought his family to live at Riverside. An act was soon passed making St. Mary's Church, Burlington, the Cathedral of the Diocese. Bishop Odenheimer had a very difficult position as the successor of the great Bishop Doane. It is certain that the

*William Stevens Perry, *The Episcopate in America*, p. 141; N. Y., 1895.

friendship that had for many years existed between the two men, helped him when he found himself elected as his successor.*

Bishop Odenheimer addressed St. Mary's Hall for the first time in his new capacity, on All Saints' Day, 1860, the occasion being the completion of the Bishop Doane Memorial Window in the chapel. He reviewed the fact that he had many times conducted the services so that he came before them as no stranger, but as a friend who knew both pupils and teachers. During the ensuing ten years the Bishop was able to report very optimistically of the flourishing conditions at the Hall: 1866 witnessed the largest graduating class since its organization. In 1869, he proclaimed that "the most important subject which can occupy the minds of the members of the Church is Christian Education; that St. Mary's Hall is performing its unobtrusive but most effective work for the spread of a sound and healthful Christian culture."

A committee was appointed to study the purpose and results of Christian Education. The report appeared at a moment of bitter controversy between those who supported the public schools to the exclusion of the privately endowed and Church schools, and those who saw the necessity for both. The United States of America is the only country where both private and public tax supported education exists on a large scale. The future must be safeguarded for both. Just now, this generation is watching the phenomenon across the Atlantic, whereby one European country after another has destroyed the vitality of its educational systems by reducing them to agencies of propaganda. It is the private school and college in America, free from the control of politics and drawing its students from great distances, that must protect the nation from such a catastrophe. It is a coincidence that just as this point was reached, an article by Mark Sullivan, which is pertinent to this discussion, appeared. Mark Sullivan was writing about the peril of indirect methods of changing our Federal Constitution, and he illustrated his point with a case which involves all those who are deeply concerned to preserve the principle of responsible freedom in the educational world:**

"There is a comparatively recent example in America of what might happen if the Constitution and the Courts were

*Sermons, with an Introductory Memoir, by Anne D. (Shaw) Odenheimer. 1881.
National Cyclopaedia of American Biography.

**Reprinted by permission of the New York Herald-Tribune, New York Herald-Tribune, Wednesday, January 15, 1936. "Move to Amend the Constitution Held New Deal's Best Cue Now," by Mark Sullivan.

weakened. Oregon is one of our most intelligent states. In Oregon, in a popular referendum on November 7, 1922 (when the Ku Klux Klan was at its height), a law was adopted making it a crime for any parent to fail, or neglect or refuse to send his children to a public school. The aim was to outlaw schools affiliated with churches. An additional effect was to outlaw schools of the type familiar in America, such as Andover, Exeter or Groton. . .

"In this Oregon case a Catholic school united with an Episcopalian school in an appeal to the courts. They had the support of the Lutheran, Seventh Day Adventist and other denominations and of non-sectarian private schools. The Supreme Court of the United States, January 1, 1925, held the Oregon law to be an invasion of rights guaranteed to the individual by the Constitution."

Since both the private and the public schools are performing an inestimable service to the country, both must be recognized and upheld against the encroachment of fanatics. Mark Sullivan's conclusion is worth quoting:

"We live in a dangerous time. There is a moving passage in a recent article by Walter Lippman: 'We stand at one of those junctures of history when men must defend those things which they have hitherto taken for granted.' "

The president of Harvard University, in speaking at the Fiftieth Anniversary of Bryn Mawr College, made a strong plea for the (school or) college of *belles-lettres*, privately endowed, and therefore able to develop talent and scholarship unhandicapped; our public tax supported institutions are too often regulated by political expediency.

As early as 1873 when agitation against the private school began to appear, the Diocese resolved "to collect, publish and circulate. . . important facts and principles bearing upon the organization of Church schools and the process of Church Education." This document is a summary of the thought of the time. The problem had shifted to one of determining the kinds of education to be offered the nation. It is the defense of education given under the auspices of the Church, whose purpose it is to "develop the human mind, its ever-living activities, *moral* as well as intellectual." It intends to achieve the former objective by placing the pupils in an atmosphere where religious teaching and religious observance are a natural part of every day life, and become a habit and a guide.

In contrast to this, unsectarian education was striving "not to train up (*sic.*) the children of the nation in any particular form of belief, but to educate them, to bridge over sectarian differences, to make them good citizens and moral subjects, moral without dogma and charitable in spite of it." There is the question, stated and re-stated for the next half century. Opinion still divides sharply. Those who support the former view can still (thanks to the Supreme Court) send their children into the desired atmosphere: a type of freedom inseparable from the Constitution.

Specifically, the committee went on record as approving the following:

"That a religious education must be added in order that secular education may be of real service. The teaching the head is one thing, the heart quite another. Daily experience is proving that by the education of the intellect at the expense of the moral and religious natures you do but increase a man's power to do evil, and place in his hands weapons to assail both social and religious order. Education is power, but it may be only for evil.

". . . What is there in Geography, Grammar, Mathematics, what in Logic and Hydrostatics, to train man's moral nature, to make him benevolent, kind, just and good, to teach him to do right and suffer his lot in life and share its burdens with integrity, patience and courage?"

The gentlemen on the committee recommended that the religious atmosphere be sectarian, because to have no dogma was to them to have no religion and '*the worst* of all religions is the *no religion*.' They observed furthermore, that for the past fifty years the American mind had been formed with less and less attention to the religious side; before that period all education had been given under religious auspices. To the war on ignorance, as the chief ill of society, they felt, there must be added a campaign to restore religion to its rightful place in education.

"And what," they ask, "is the moral condition of our country today? Are not fraud and bribery and robbery in high places and low, ubiquitous and practiced almost as a common trade? Do our public men give us examples of a higher moral tone than existed before the days of public schools? Do not some of us remember the time when the perpetrators of comparatively small peculations so outraged the public sentiment that they fled the country and died in exile?"

In this situation they advocated the leaven which molds the whole: the continuation of the Church school and the maintenance in it of the highest standard of scholarship and leadership.

Bishop Odenheimer severed his direct connection with St. Mary's Hall the next year (1874). The Diocese, then coterminous with the State of New Jersey, was divided into two: the Diocese of Northern New Jersey, now Newark, and the Diocese of New Jersey. Bishop Odenheimer elected to take what is now the Diocese of Newark. He was not well at the time, and was given a leave of absence, which he spent in England. When he returned to his home in Orange, he seemed much improved, but it was not long before he decided to come back to Burlington to be with his daughter and son-in-law, Mr. and Mrs. Henry B. Grubb, who had in the meantime rented Riverside and were living there. There are alumnae of the Hall today who remember him as he was wheeled over to speak to them. He had endeared himself to the school during his association with it. He died at Riverside, August 14, 1879. Of him Elvin K. Smith said that while his (Smith's) "love for Bishop Dcane was a thing by itself, he had a great affection for Bishop Odenheimer who was ever a faithful friend to the Hall. He missed, greatly, Bishop Odenheimer's kindly presence, from Riverside, and was a constant visitor, 'next door,' when illness brought him back to the old home."

In considering the changes taking place during the time that Bishop Odenheimer presided over the Hall's destinies (1859-1874), there has been no mention of the cataclysm that had seized the nation, torn it in two and reverberated through the corridors of the school: the *Civil War* as it is called in the North, the *War Between the States*, as it is called in the South.

What was the effect of the war on the Hall? There had been a growing enrollment from the states soon to become the Confederacy. In 1857, of a total registration of 180 students, 44 were from the South. In 1859, 56 were Southerners. In 1860, the year when the school suddenly grew to unprecedented proportions, with 200 girls, there were 70 from south of the Mason and Dixon Line — from Alabama, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas and Virginia. In 1862 there were 19. The year of the battle of Gettysburg, 26 came from the South, but only four states were represented: Maryland, Missouri, Kentucky and Virginia. In 1865, of a total of 213 girls, the list from the South increased to 30, representing seven states. By 1870 the percentage of southern girls at the school

had almost reached pre-war days; 50 were from the South, and all the states represented in 1860, except Florida and Tennessee, were again on the roll.

The above statistics are but the skeleton of a story teeming with human interest and excitement. Recall, for instance, the year 1860, when more than one-third of the girls came from the Confederacy. On November 6th, Abraham Lincoln was elected President of the United States. On December 20th of the same year, only about six weeks intervening, the Convention met at Charleston, South Carolina, and passed the *Ordinance of Secession*. Within another space of six weeks, before Lincoln's inauguration, six additional southern states broke away from the Union: Mississippi, Florida, Alabama, Louisiana, Georgia and Texas. Before Lincoln was actually President, the government of the Confederacy had been organized, Jefferson Davis made President and Alexander H. Stephens, Vice-President. It is not difficult to imagine the tumult in a girls' school while these breath-taking events were going on; it is much less difficult to visualize the excitement at St. Mary's Hall where Jefferson Davis' niece and ward, Margaret G. Howell, was a student from 1858 until that momentous year 1860.

Elvin K. Smith and later his son have furnished accounts of this period of the Hall's life. From the former, an article entitled, *Vicissitudes—The War for the Union*, is so characteristic of the time and so full of telling incident, that it is reproduced here:

"St. Mary's Hall occupied a unique position, in respect of sectional differences. Its geographical location, 'on the high road to everywhere,' and its nearness to the border line, secured it an almost equal patronage (slightly exaggerated) from the States on either side of that line. Its churchly character and home-like ways, made it peculiarly attractive to the cultured families of the southern planters and citizens. Bishop Doane's provisional charge of the Diocese of Maryland, in 1840, no doubt, contributed much to its popularity in that State, and so it came about, that when Bishop Whittington visited the Hall, a year or two after its Founder's death, sixteen girls, eight from either shore of Maryland gathered in the study to receive his greeting and his blessing. . .

"The warm hearted southern girls insisted that the Hall *was not in the North at all*, any way not a part of the North. And their attachment to it was as cordial as though it had been an institution of their own beloved Carolina or Alabama. Not

because loyalty was obscured, but because charity was abundant. The Fourth of July orations had, year after year, uttered the sternest denunciations against schemes and dreams of dis-union. Patriotism most intense was in the air; teachers and teaching were throughout, American, to the heart's core. Immense patience and tact were at times demanded, when facts of American history or principles of American law encountered passionate opposition and provoked angry words from some 'little rebel.' But tact and patience and gentleness were not wanting. I recall but one instance of complaint of ill usage from a pupil, against a teacher, on account of politics! Teachers kept themselves reminded that there had been a home training for secession during a score of years; and that those children were in a state of *quasi* exile from their homes, poor things. And so, the rough places in the class rooms were safely crossed; and the excited and distressed spirits were soothed at bed time, and defeated disputants in the out-door debates were comforted and calmed.

"For dispute, of course there would be, among school fellows, and sly expedients to entrap the Southern sisters at the flag-staff on the Circle, and merry shouts if one were beguiled to walk beneath its folds. Their good natured banter scarce concealed the mirth with which they received the confidential revelations of one—niece and ward of the first President of the Confederacy—who confidently predicted the setting up of a monarchy and Kingly Court at Richmond, and she, close to her uncle, as one of the royal ladies.

"There were other types, and wiser women, from the disturbed sections of the country. Daughters of statesmen and soldiers and gentlemen, outranked by none in the South, or in the whole country, for personal worth—and themselves as fair, as refined, as religious and true as any of the daughters of the land. We came into close contact with the war element in some curious ways. . . . Three members of the family of that Bishop (Polk) whose end was so tragic, as Confederate Brigadier-General, were with us up to the outbreak of hostilities. In the fall of 1860, various patrons, entering their daughters, inquired as to the arrangements that should be made in the event of war, and one, as he paid the term charges, made it a condition that they should be refunded in case of secession and war, which he solemnly assured us would ensue, if Abraham Lincoln were elected President. We were less apprehensive; the promise was readily made; and happily the school term was up before the first withdrawals.



The Right Reverend William Henry Odenheimer, D. D.
Bishop of New Jersey 1859-1874

"After the firing on Fort Sumter, the pupils from the seceding states were called home as their terms expired, or as opportunities offered for a safe escort. Some we took to 'the lines. . . .'"

The seats made vacant by the withdrawal of the southern girls were quickly filled:

"The war was the source of sudden wealth to many tradesmen, who sought at once a better education for their children than they had enjoyed themselves. Officers of the Union Army exchanging the quiet garrison life for the turmoil and danger of the camp, made, for the time being, schools like St. Mary's, the safe and congenial homes for their daughters. The roll for the year 1864, was the largest in the history of the Hall."

There are many vivid incidents in the wartime life of the school, which are worthy of preservation, high in rank, among its traditions. It must be a source of pride and deep satisfaction to the graduates, to have as an inheritance this example of extreme tolerance: that when the country was torn by bitter and unreasoning war, when brother was fighting brother, when fanaticism and cruelty reigned, their school on the Delaware provided dignified protection and courtesy and continued friendliness to the daughters of the Confederacy. The following incidents from the memory of Herbert Stanley Smith, the son, are equally graphic.

First the feeling for the South:

"During the Civil War, there were a great many girls from the South, whose fathers were in the Confederate Army. As it was not safe for them to return home, they remained at the Hall, even during the vacation; and as father (Elvin K. Smith) was responsible for their care, he was unable to go away for a little recreation. As most of their families lost everything in the War, they were maintained in the school without charge. The problem of clothing was solved by my Mother. While the girls were out walking, from time to time she would go through their closets and bureau drawers, note what was required, buy the articles in Philadelphia and quietly put them in their proper places. Thus, the girls concerned never knew from whence the new clothes had come, while others thought that they had been sent from home.

"During the battle of Gettysburg, knowing that, if the Confederates won, they would shortly march to Philadelphia and then up the Delaware, the people of Burlington buried all

their valuables in their yards. They assured father, however, that the Hall had no cause for anxiety as it held so many 'hostages' "

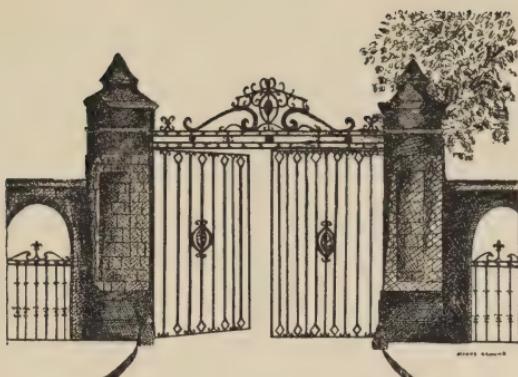
And now to the North:

"The family of General Grant lived on Wood Street, (the house is still standing. Grant also considered Burlington a safe refuge for his family while he was at war, and one daughter was tutored by a member of the Hall faculty) and on one of his visits father invited him to hold a reception at the Hall. Each girl was presented, her native State named and the General made appropriate remarks. The southern girls, however, refused to attend, declaring that they would show, 'that man of blood' how they regarded him. They shut themselves up in Miss Stanley's room, and when General Grant (being shown the school) happened to open the door and saw their gloomy faces, he apologized for intruding on 'these young ladies who, as a punishment were not allowed to attend the reception.' The remark was overheard and it was a long time before the girls concerned, heard the last of it."

"General Grant had planned to be with Lincoln, at Ford's Theatre, on Good Friday, 1865, and it had also been planned that both were to be assassinated. Shortly before the performance the General said to Mrs. Grant: 'Let us go to see the children.' They barely caught the train. At Trenton, a telegram told that the President was dead. Mrs. Grant brought the sad news to Burlington, and father learned what had happened as he entered the dining room for breakfast. That was the only meal in the history of the Hall, begun without 'Grace.' Father tried again and again, and then all sat down in silence."

This chapter may well close with the principal's summary and his forecast:

"Directly that Richmond fell, the Southern patronage was renewed. Texas, first, sent a large contingent. Impoverished as were the other states, yet their very poverty and distractions made reasons, with every father who could afford it, to place his children in the schools that were undisturbed and well equipped. A beautiful charity, centered at Baltimore and sustained by Church-women, provided scholarships for many whom the war had impoverished or orphaned. Not a few of these came to the Hall. The old relations were happily renewed, to continue until the South, with revived prosperity, established her own diocesan and private schools.



CHAPTER IV.

THE LATE VICTORIAN PERIOD

1875-1900

"Go not forth hastily to strive, lest thou know not what to do in the end thereof." Proverbs 25:8

THE YEAR 1875, marks an approximate division in education as it does in the political relationships between the North and the South. Before that date, there were roughly, some 175 institutions for "superior instruction of females, reported by the Commissioner of Education: and of these all but 67 were credited to religious denominations."* Education was to be secularized. Public schools would soon far outnumber the private secondary schools.

The doors of universities were being opened rather reluctantly to women. Women's colleges were appearing: Vassar, 1865; Wellesley and Smith in 1875; Bryn Mawr in 1885; Mount Holyoke gradually changed from school to college, becoming exclusively a college in 1893. Co-education was to become widespread in the West, but it was not as popular in the East.

Opposition to the higher education of women was still vociferous; not that women had not always worked and men had looked on; one need only recall the toil of the pioneer women: those who crossed the heaving

*Woody, Thos., History of Women's Education in the United States, Vol. I, p. 399.

seas in frail ships, to share an unknown wilderness with men destined to found a new nation; those who crossed the dreary stretches of prairie, their covered wagons drawn often by the tedious tread of oxen, to help men find new homes and realize new hopes; those who merely administered homes already established, who bore, nursed and nurtured the children in country and town throughout this land of increasing promise. The occupation, the heavy toil of woman was domestic, becoming and modest. Her work and her loyalty gave her a voice in domestic councils; but when she asked for training to enter the practical world of affairs, she was met with consternation — then with loud voiced and often stern rebuke. It did not occur to the majority of gentlemen of the late Victorian period that a woman might be a better wife and mother if she were also enabled by higher educational facilities to add to the home, the contributions of a well trained mind. The three quarter point of the century held the potential forces of great and far reaching reforms, since it had not yet been unanimously admitted that "young ladies" were improved by too much learning.

The Diocese of New Jersey being divided in 1874, the southern part retained the original name. The next year, on February second, John Scarborough was consecrated Bishop of New Jersey in St. Mary's Church, Burlington, by Bishops Potter, Stevens, Kerfoot, Littlejohn, Doane, M. A. De Wolfe Howe, and Paddock. The presiding Bishop, Horatio Potter, was the Bishop who had ordained him both deacon and priest. St Mary's Hall thus advanced under the guidance of a third prelate, this time under a man who for thirty-nine years, by his kindness and genial courtesy was to win the hearts of the students and leave an inheritance of love. The imposing entrance gates were dedicated to him and recently the seal, traced in gilt, revealed the letters, *J. S.*, so that persons coming to the Hall were perplexed, and some commented that this must be John Scarborough's residence. Indeed, they were not far from the truth, since his kindly spirit still pervades the Hall. The lettering, however, does but recall the many times the Bishop walked from the station, carrying his bag, to be met at the spot where the gate now stands, by a joyous crowd of girls who welcomed him to their midst. Bishop Scarborough knew every one by name, and probably by attainment. It was this Bishop who said that he wished no other memorial but the building named in his honor, and who presented to it his portrait, now dominating the end of the dining room, above the fireplace. The portrait is almost full length, painted by Frederick H. Clark of Trenton. It indicates clearly the cheerful

disposition which endeared him to all and especially to the young women at the Hall — the humanitarian, the *merry Bishop* as he was called. His blue eyes and high coloring are framed by the fringe of white hair and the beard, which had begun to turn grey when he was twenty-one years of age, so that quite young he must have acquired the look of agelessness.

Bishop and Mrs. Scarborough continued the custom of the Bishop's Feast on the anniversary of his consecration. It was not the elaborate banquet known today, but a simple evening affair, given in the recreation hall, at which the junior class served the modest refreshments of ice cream and cake, clad in white caps and aprons. It was this raiment which drew from him the jingle which almost every alumna of the period likes to recall at the mention of his name:

"There are white caps on the ocean,
There are white caps on the sea,
But the white caps of St. Mary's,
Are the white caps for me."

This *Feast* was attended by no girls in low-necked evening gowns, but by girls in the simple frocks considered proper for boarding school, frocks which caused their mothers a goodly bit of inconvenience since they were prescribed by the school authorities, and had to show only a certain number of inches of neck and arm. Dressmakers had presumably been in the homes for several weeks preparing the young lady for her school career. At any rate the girls considered this simple affair a great treat, and looked forward to it, and backward on it with real pleasure.

One recalls the voice of the Bishop as he recited the little verse, tinged as it was with a slight north of Ireland brogue which he never completely lost, although his parents were both English. Undoubtedly the soft Irish accent added to the charm of the words. The Scarborough family had moved to Castlewellan County, Ireland, where the father had an appointment in the revenue service, and here John was born in 1831. Of the English background of the family, the late Bishop Perry wrote:*

"On the north coast of England, in Yorkshire, stands the ruins of a castle, whose feudal lord took his name from the place. In the Saxon tongue "scar" means "rock" and borough a "stronghold." From thence came the name of the place and of the leading family. The ancient keep was destroyed by Cromwell's men, but was rebuilt, and is again in partial ruin. The

*William S. Perry, *The Episcopate in America*, p. 285.

branch of the family to which the fourth Bishop of New Jersey belongs is near the town of the same name, on the Ouse River, and close to the North Sea."

The Bishop was the youngest of nine children, much younger than most of the brothers and sisters. He was given the name of a brother who had been drowned, to carry on the name of John. When but a lad of five or six years old he was brought to this country by two older brothers. His mother came when she was a widow but his father never visited this country. The brothers settled in Queensbury, New York, and there the young John received his early education at a small country school. He was prepared for college by an Oxford graduate. The resources of the family would not permit sending him to college, and therefore he got up early in the morning and worked in a store in order to pay his own way through Trinity College, from which he was graduated in 1854. Fortunately he was blessed with a fine constitution and excellent health, both of which continued until the day of his death. Even as Bishop, in the days when it was necessary to go from parish to parish in a buggy to make his visitations, he refused the assistance of a co-adjutor or a suffragan. Working hard himself, he expected everyone to do likewise.

Three years after graduation from Trinity, he finished the course at the General Theological Seminary and was ordained deacon in Trinity Church, New York City, June 28, 1857. He went immediately to St. Paul's in Troy as curate, where he remained two years, and was ordained priest there on August 14, 1858. In 1860, he became rector of the Church of the Holy Comforter at Poughkeepsie, and it was here in this church that he met the organist, Katherine Elizabeth Trivett, and that their marriage took place, the ceremony being performed by Bishop Horatio Potter.

The fruits of this marriage were five daughters, of whom the Bishop spoke as his "five millions." All survived him — Mrs. Edward J. Knight, widow of the late Bishop of Western Colorado, Mrs. Charles Q. Roberts, Mrs. Charles E. Hewitt, Mrs. Charles E. Gummere, and Miss Elizabeth Scarborough. Three daughters, in their partiality for the name of *Charles*, must have brought mild confusion into the family, but one of them, Mr. Charles E. Gummere, adds another link to the past of St. Mary's Hall, for he is the grandson of Samuel R. Gummere, who had opened the original school in 1829, under the auspices of the Society of Friends, and who, it will be recalled, taught there for several years after Bishop Doane bought it. Charles Gummere's father, Barker Gummere, was born at the

school. In the Gummere home in Trenton there hangs a delightful portrait of the first owner of the school on the banks of the Delaware. All five of the daughters of Bishop and Mrs. Scarborough attended school at the Hall, and four of them are graduates.

In 1867, the rector of the Church of the Holy Comforter, Poughkeepsie, was called to Pittsburgh, to take charge of the largest parish west of the Alleghanies. While there as rector, Trinity Church was built; the church that has since been made the Cathedral of the Diocese. Here he remained until he was elected Bishop of New Jersey. Trinity College conferred upon him the degree of Doctor of Divinity in 1872, and on the fiftieth anniversary of his graduation, the degree of Doctor of Laws.*

An article, published at the time of his death and bearing the title, "*Bishop Scarborough and St. Mary's Hall*" contains a splendid summary of the Bishop's contribution to the school:**

"It is not too much to say that St. Mary's Hall was Bishop Scarborough's pride and pleasure, especially during the last ten years of his life. In his younger days he had often thought of becoming a school master, and after he received Holy Orders the wish still persisted.

"When he came to the Diocese of New Jersey, St. Mary's Hall was recovering from serious vicissitudes; it was his energy and insistence that raised funds and put the school on its feet and brought it back to energy and vigor. For thirty-nine years he was Presiding Officer of the Board of Trustees and of the Executive Committee; he never missed a meeting and his wise counsels, hopefulness and decision made the school what it is today (1914). He is fittingly commemorated by the building which bears his name. When funds had been gathered for a structure which should contain a new dining hall and a gymnasium and sixteen rooms, the Board of Trustees met to adopt the proposed plans, and there was a simultaneous suggestion from every one present 'call it Scarborough Hall.' It was done and his name is thus linked imperishably with the school life of future generations of teachers and pupils.

"But it was by personal relation rather than official position or by bricks and mortar that the Bishop will be remembered. He knew every one at the Hall and was the friend of every one; teachers and pupils, the men and the maids miss his familiar footsteps, his cheery affability, his unfailing humor. Of

*The printed sources for this biographical sketch: The Diocese of New Jersey, vol. 8, no. 2, pp. 1-8; vol. 24, no. 5, p. 5. The Churchman, March 21, 1914. Dictionary of American Biography,

**The Diocese of New Jersey, vol. 8, no. 2, p. 4, May, 1914.

late years, since Mrs. Scarborough's death, he came to the Hall very often and his visits were inspiring to every one. He was always with us for the three great events of the year. Every February there was the Bishop's Feast with its music and dancing and good cheer. A month later was the Confirmation which was always impressive and beautiful; there was gravity and tenderness in his voice as he questioned the candidates that no one who heard will ever forget. And the Commencement. Every one at the Hall is asking, 'What will this Commencement be without Bishop Scarborough?' The vacant chair will speak eloquently of him; very vividly will his image rise before us on the platform and at the Altar rail.

"His long day's work was done and well done, and just before the Ides of March, with the coming of a new spring and new hopes, he bade us farewell and went to his rest and his reward. He knew that we loved him while he lived; and I believe he knows that we love him still."

Signed — "J. F."

It was a great disappointment to many persons, particularly to those in Burlington, who had come to regard St. Mary's Church and Riverside as the Cathedral and Episcopal residence, that Bishop and Mrs. Scarborough decided to live in Trenton. They stayed at Belden's Hotel (now the Metropolitan) for a few weeks only. Burlington, in those days had very inadequate train service for the visitations. Even at Trenton, he was almost always away from home over the week-ends. The Bishop himself said that in regard to living away from the school, he felt there was an advantage for both; the administration in capable hands would be free from constant oversight and he, when he visited the school, would bring fresh vigor and life to it.

During the two years 1874 and 1875, the school was in the throes of two serious epidemics, the only time in its history it had been disrupted by disease: typhoid fever and the next year diphtheria. The infirmary was filled to overcrowding. At that time it was only a one-storied place with double beds, scarcely a foot apart, and each bed occupied by two patients. Such were up to date hospital conditions in the seventies. It was due to the devoted nursing of "Margaret" that any recovered. The lectern in the chapel is a memorial of this visitation. As soon as it was over the principal had the floor of the dormitory above the infirmary torn out, in order to give a well ventilated space below. The space below the floor was filled with material to deaden the sounds from the ceaseless practicing from



The Right Reverend John Scarborough, D. D.
Bishop of New Jersey 1875-1914

the music room on the main floor. The infirmary was transformed into a modern, cheerful and airy place, with individual cubicles and single beds. Today it is painted white, and no school in the country has a better equipped place to care for its sick. Shortly after these alterations the second epidemic broke out, but the combined work of Dr. Pugh and Margaret, in better conditions, made it much less serious. The effect upon the school was alarming. Parents withdrew children and many who had intended to send theirs were afraid to do so. It was necessary to reduce the teaching staff and servants to a minimum.

Finally the long vacation was still further lengthened and the opening of school postponed to give the public time to regain confidence in the school, and to give the board of trustees an opportunity to put the buildings in "thorough repair." The Bishop, in his annual report to the diocese, stated that "every appliance that modern science has devised, in our most refined homes, is now in use there. Probably never in all its history has it been more thoroughly fitted and prepared for its important work than now. Its roots have been struck deeply into thousands of hearts, and the signs of the times all point to a very large patronage this coming autumn."

The Bishop's optimism was not immediately justified for by 1877 the registration had fallen to 78, and the following year, while the school opened with 61, the number dwindled to 43 at the beginning of the second term. During this time the school changed principals. Elvin K. Smith resigned, and the Reverend J. Leighton McKim was elected to the office. In 1879, the registration once more showed an increase by reaching 61. The next year it was 70 and in 1881 reached 80. Bishop Scarborough was encouraged to send out with the catalogue a leaflet to the effect that under the McKim administration it was fast growing in numbers and maintaining a high grade of scholarship, and he confidently expected it to be filled to capacity before long. The school continued to increase in numbers until in 1885 it reached a peak for this period, 116; nothing like the numbers or the prosperity of Bishop Odenheimer's time, but it required many years to overcome the fear raised in the hearts of the public by contagion, although as a matter of fact the conditions of the school were greatly improved immediately afterward.

This was the period of great activity in founding girls' schools, and St. Mary's could no longer attract patronage solely because she and a dozen other good schools had occupied the pioneer position in women's education. She must, for the remainder of her life, compete with an in-

creasing number of fine schools; and this meant that the board of trustees must constantly put new vigor into the school; it must be on the alert to improve the methods of instruction, and not be afraid to make innovations. The point was rapidly approaching where Bishop Doane's philosophy of education, radical in his time, would be regarded as conservative or, more to be feared, as decadent. He was a fearless founder, the board must continue the school in that spirit, for it is Bishop Doane's spirit that is the best tradition of the school; the danger of tradition is that it may become crystallized — we are too prone to worship things rather than power and leadership; we like to preserve a pattern, when the pattern followed would produce a garment which, when worn out of its setting, would make the wearer an object of ridicule. So it is with a school beginning to revere its traditions; they may become the source of pride and living power or they may lead to intellectual and then physical decay.

In 1887, the board appointed the first woman principal, Miss Julia McAllister, a woman of distinguished family and personality. She remained at St. Mary's Hall only three years, leaving in 1890, to become head of Miss Reed's very fashionable school in New York City. In the few years Miss McAllister was at St. Mary's she restored the atmosphere of charming hospitality with which the school had begun, and which by birth and bearing, she was admirably fitted to do. The enrollment increased from 68 to 74 during these three years.

Miss Charlotte Titcomb succeeded Miss McAllister, and was the head for approximately a decade. The enrollment averaged higher than at any time during the preceding administration: 1891, 94; 1892, 104; 1893, 92; 1895, 109; 1896, 91; 1897, 89; 1898, 93. Miss Titcomb was an intellectual woman and something of a scholar; scholastically she was ahead of her time. The college woman was still a rarity in the early 'nineties. Miss Titcomb designed a college preparatory course to admit the graduates to enter the "best women's colleges." It included four years of mathematics, English, Latin, French or German, and medieval and American history, psychology, with rhetoric, composition and elocution thrown in for good measure. Evidently pure science was not yet required for college entrance.

Although there are pupils from about this time onward who were enrolled as post graduates, it is suspected that this did not mean college grade work, but rather an extension in language and music and art. During the Reverend Mr. McKim's period, from 1878-1887 this notice appeared in the catalogue: "Those who pursue this course (the post gradu-

ate) will be prepared for the *Harvard University Examinations for Women*"; but this was dropped when Miss McAllister took over the administration, and at least from her time onward the school gave up any attempt to compete for college standards, and the Junior College movement had not yet seized the country. When Miss Titcomb advocated the college preparatory course, she met with opposition from one or two of the trustees who felt that this was too much of a departure from the aim of a church school. There is a story told that one of the members of the board who visited the class rooms opposed the change in the text books which was necessary if the school was to prepare its students for college. The board as a whole, however, supported Miss Titcomb with the following motion:

"In the judgment of this Board it is desirable and important that the College Preparatory Course should be made a feature of the curriculum and that encouragement to pursue the same should be given to those girls who are to enter college; it is at the same time herewith understood that except in such cases the full classical or scientific course should be insisted upon for all scholars."

As this motion reads, it gives the impression that the regular prescribed course of study at St. Mary's Hall was the more difficult and the more valuable, but that the trustees, realizing the force of this new college education for women, must bow to the exigencies of the period and accept them with as good grace as possible. Strange and amusing these controversies seem now, amusing perhaps as ours will sound to a future generation. So it may be, for then indeed will the school be alive and subject to the fundamental law of life, the law of constant and continuous adaptation.

The board did not, however, recommend that the school join the Association of Secondary Schools and Colleges, which had just been organized to clarify the objectives of the two branches of learning and to foster high and uniform scholastic standards. In avoiding this co-operation, St. Mary's Hall let slip a fine opportunity for continued leadership within a group of established schools. Her voice would doubtless have had weight in its councils, and she in turn would have kept in close touch with the educational thought and practice of the day. It is a cause for regret that St. Mary's Hall overlooked this opportunity in the early days of the Association. Not until last year, under the present principal, Miss Edith M. Weller, did the school take its place in that progressive organization which now has such influence in setting standards that membership in it

determines the school's diploma being acceptable to the leading colleges in the country. St Mary's Hall was admitted to the Association, officially, in January, 1936.

It was evident that the college preparatory school was the school with the solid future. Time has proved the wisdom of Miss Titcomb's curriculum. Though for many years it had been the custom to place the names of the faculty in the catalogue (a practice interrupted since Bishop Doane's day), to this she added the degree and the college conferring it: Harriet A. Peale, B.A. Wellesley, Literature, History and Rhetoric; Mary E. Ross, B.A. Mt. Holyoke, Latin and Mathematics. Today there are scarcely any schools of the finishing school type in a flourishing condition. The demand, just now, and it has been a demand growing since Miss Titcomb's time, is for college preparatory and the rather recent substitute for the finishing school, the Junior College. Witness the growth of the college preparatory school from 1875 to 1900, to mention only a few of the fine schools which were organized during that quarter century to become competitors of St. Mary's Hall, and of each other:

I. Schools under the Protestant Episcopal Church:

1. St. Margaret's School, Waterbury, Connecticut — 1875.
2. Cathedral School of St. Mary, Garden City, New York — 1877.
3. St. John Baptist, Mendham, New Jersey — 1880.
4. Rowland Hall, Salt Lake City, Utah — 1880.
5. All Saints School, Sioux Falls, South Dakota — 1884.
6. Annie Wright Seminary, Tacoma, Washington — 1884.
7. St. Katherine's School, Davenport, Iowa — 1884.
8. St Mary's School, Concord, New Hampshire — 1885.
9. St. Faith's School, Saratoga Springs, New York — 1890.
10. St. Catherine's School, Richmond, Virginia — 1890.
11. Chatham Hall, Chatham, Virginia — 1892.
12. Margaret Hall School, Versailles, Kentucky — 1892.
13. National Cathedral School, Washington, D. C. — 1900.

II. Private Schools for Girls by states, along the Atlantic seaboard:

A. Massachusetts:

1. Howard Seminary, Wellesley — 1875.
2. Mary A. Burnham School, Northampton — 1877.
3. Northfield Seminary — 1879.
4. Dana Hall, Wellesley — 1881.
5. Mac Duffie School, Springfield — 1890.
6. Rogers Hall School, Lowell — 1892.

7. Walnut Hill School, Natick — 1893.
8. Academy of the Assumption, Wellesley — 1892.
9. Miss Hall's School, Pittsfield — 1898.
- B. Rhode Island:
 1. Lincoln School, Providence — 1884.
 2. Mary C. Wheeler School, Providence — 1889.
- C. Connecticut:
 1. Hillside School, Norwalk — 1883.
 2. Rosemary Hall, Greenwich — 1890. Founded by Caroline Rutz-Rees, who was a member of the faculty at St. Mary's Hall, Burlington.
 3. Williams Memorial Institute, New London — 1891.
- D. New York:
 1. The Masters School, Dobbs Ferry — 1877.
 2. The Bennett School, Milbrook — 1891.
 3. Columbia Preparatory School, Rochester — 1891.
- E. New York City:
 1. Scoville School — 1878.
 2. Brearley School — 1883.
 3. Horace Mann School — 1887.
 4. Goodyear-Burlingame School — 1885.
 5. Spence School — 1892.
 6. Scudder School — 1895.
 7. Todhunter School — 1900.
- F. New Jersey:
 1. Miss Beard's School, Orange — 1892.
 2. Kent Place School — 1894.
 3. Miss Fine's School, Princeton — 1894.
- G. Pennsylvania:
 1. Springside School, Chestnut Hill — 1879.
 2. Thurston School, Pittsburgh — 1888.
 3. The Baldwin School, Bryn Mawr — 1888.
 4. Miss Sayward's School, Overbrook — 1892.
 5. Shipley School, Bryn Mawr — 1893.
 6. George School — 1893.
 7. Holman School, Ardmore — 1900.
- H. Maryland:
 1. St. Timothy's School, Catonsville — 1882.
 2. Bryn Mawr School, Baltimore — 1885.

3. Girls' Latin School, Baltimore — 1890.
4. Roland Park Country Day School, Baltimore — 1894.
- I. Washington, D. C.:
 1. Mt. Vernon Seminary — 1875.
 2. Gunston Hall — 1892.
 3. National Park Seminary — 1894.
 4. Fairmount School — 1899.

In this array of more than fifty schools founded in the last quarter of the nineteenth century, there is formidable competition, in addition to the competition of schools founded earlier, which however did not seem to touch St. Mary's Hall, since its reputation and high standing gave it unquestioned leadership for almost half a century; but in 1873 the board of trustees had taken cognizance of the "rapid increase in the number of schools and colleges" and urged that every effort be made to keep the patronage at St. Mary's Hall.

In order to attract pupils to St. Mary's Hall, the tuition was lowered from \$400. a year to \$350. When Miss McAllister took charge, it was put back to the former figure and there it remained until the turn of the century and returning prosperity made it possible to raise it again. It may be interesting to note the increases. Beginning in 1900, Mrs. Fearnley's first year as principal, the tuition was set at \$450.; but there were many extras, so that in 1905 it was considered more practical to make a flat rate of \$500. Almost every year thereafter the rate was raised \$50. until it reached the maximum in 1921 of \$1000. to \$1100. depending on the location of the room. The charge for day pupils in the upper school varied from \$50. to \$150. These charges reflect the increasing demand for private school education which grew out of the growing prosperity of the country.

There was a tendency to shorten the school year. From 1875 until 1887 the school opened the third week in Sep-



tember and closed the third week in June with a Christmas holiday of two weeks, and a long week-end after Easter given as a reward for good conduct. Miss McAllister originated the post-Easter vacation, but she made it up by opening the school earlier in the autumn. In 1896, Miss Titcomb shortened the school year approximately two weeks, and Mrs. Fearnley still further curtailed it, so that it fell within the months from October to May, inclusive. The custom of giving the girls week-ends at home began during this period. According to the requirements of the Middle States Association, the minimum school year is 180 school days.

During Bishop Scarborough's administration, the catalogue was considerably changed. Bishop Doane's admonitions to parents and teachers were removed. In their place were hard and fast rules of conduct. Letters were sent and received via the principal. Visitors were not permitted during school hours (nor are they today) and never on Sunday. They must always present letters of introduction. Boys, presumably, seldom came, except the cadets from Burlington College, who could attend the vesper service on Sunday. What a happy moment the recessional afforded, as the girls marched down the center aisle to receive fleeting glances from the pairs of boyish eyes — and to return them.

The girls were forbidden to receive newspapers or food, except fruit. The principal designated the proper periodicals and books to be read but the catalogue does not indicate how much contraband was smuggled into the school. There was a certain artificiality in regard to conduct and morality which made repression a part of the code. Certain things "were not done" by girls learning to be "ladies," nor were they countenanced by the ladies themselves. It was a period when polishing was emphasized and produced its brightest specimens. There were few girls of that period who, upon emerging from the cloistered life of the boarding school, knew very much about the fundamental facts of life. Certain topics were avoided under the Victorian code of manners and morals. Who will venture to say, finally, which is productive of better understanding and wisdom in coping with life — the one which conscientiously ignored its unpleasant features with sentimental idealism; or the one which is, as are most of the youth of to-day, realistically idealistic?

The appearance of the catalogue was also materially altered, and during Miss McAllister's time it was modernized. In an introduction there was a summary of the history of the school, a description of the buildings, grounds and the advantages of the location; in other words the catalogue became one of the chief agencies of salesmanship. A final

page was devoted to parents, asking their co-operation. After 1887, the Bishop's annual commencement address was no longer printed in the catalogue.

Bishop Scarborough met the board of trustees, officially, for the first time on July 21, 1875 to find that the board proposed borrowing \$25,000. "to meet the present indebtedness and financial requirements of the two institutions during this year," the year it will be recalled when the Hall was racked by disease. The following year a bond was floated for a sum of \$35,000., secured by a mortgage on Burlington College property. Interest at seven per cent was payable semi-annually.

The enrollment figures, already given, testify that things were improving only very slowly. The school was not carrying itself. There were unpaid coal and gas bills. Teachers' salaries were reduced twenty-five per cent. Unpaid taxes were accumulating. In these circumstances the board met to devise some solution. One member proposed, "that St. Mary's Hall be closed as a School at the end of the term unless in the interval some means be provided for the payment of all floating debt and of the coupons upon the bonds." The motion was lost, but conditions were grave. The coupons due on the last payment of interest on the bond issue were not paid, and there seemed to be no possibility of meeting the next payment. In spite of these obstacles, the board decided to find means to liquidate the debt, and with such a purpose appointed a committee to study the situation and report in a month's time. At the end of this period, it was decided to sell the Shippen property to the holders of the mortgage, and to execute a deed for the same.

At the next meeting of the board (1879) it was decided to continue the Hall for another year, while every effort should be made to clear the debt. It was at this point that Elvin K. Smith resigned, and the board unable to secure the woman it desired as principal, finally persuaded Reverend J. Leighton Mc Kim to accept the responsibility.

After five years work on the debt problem a full report was made (1883). On the committee were Robert H. McGrath, Chairman, J. Leighton Mc Kim, and J. Howard Pugh. The work had required a great deal of time and patience because it consisted in persuading the creditors to relinquish all or part of their holdings. Of the bonds, they were able to report that the issue of \$35,000. would be retired for \$13,500. In addition the Hall was indebted for merchandise, from 1875 to 1879, in the amount of \$7,456.26. By every power of persuasion these claims were reduced in writing to \$2,417.18. There were also promissory notes out-

standing of \$3,750.00. "To recapitulate, therefore, your committee feel justified in saying, they are confident that the debt of St Mary's Hall which with interest approached \$60,000. can be paid and extinguished by an appropriation to the amount of:

Bonds	\$13,050.
Notes and other Obligations	2,000.
Total	<u>\$15,050.</u>

In order to clear this minimum of debt it was suggested that contributions be made, or else "loans upon such terms as the Trustees may feel justified in making with confidence in being able to repay."

There the matter remained for another year, when it was accepted, and soon afterward the By-Laws were amended to create a financial committee with the treasurer as a member, to have supervision of the securities and income of the school, and thus in the future avoid a tangle of inadequately secured indebtedness.

The debt itself was not entirely settled until 1891, when \$5000. was still outstanding. In order to cross this off the books, and start again with a clear record and justifiable optimism, the trustees, many of whom had already contributed large sums when they cancelled their bonds, showed extreme generosity by giving the needed amount. General E. Burd Grubb contributed \$1000., which, in addition to the bonds he held, made a gift of approximately \$8000.; Charles B. Grubb and Henry B. Grubb had already cancelled \$2000. and \$3000. in bonds, so that in this one period the family were more than generous. They had always shown great interest in the school, and one or more members of the family served on the board of trustees for many, many years. Bishop Scarborough gave \$250. to the fund, and he also turned in his bond, making a total gift of \$1250. J. C. Garthwaite and Dr. J. H. Pugh did likewise, as did almost every member of the board of trustees. Every holder of a bond, who cancelled it, helped to make possible the continuation of the school. Every merchant, who reduced or cancelled the debt, gave evidence that he preferred to renew his faith in a living organism, than to take his pound of flesh, and drain its life blood. So, through generosity and faith, the school was freed from debt, and ready to approach the gay nineties. During the decade the school earned money, not large sums as it had in the 'sixties, but it was paying its own way, making necessary repairs, and in 1897 it showed a surplus net profit of \$3674.89.

The school had two scholarships of \$5000. each, the income on each averaging a little over \$300. a year. They were known as the Ryall and the Founder's Scholarships.

In the meantime, the principal and rector, J. Leighton Mc Kim, offered to lease the Hall. The matter was given consideration, but it was decided that the trustees had not the legal right to turn over the management in that way, that they were charged with certain responsibilities, and that even under the present circumstances in which these responsibilities had become "a dead letter," still the board could not entirely abdicate.

As soon as conditions were definitely on the up-grade thoughts of closing or leasing the Hall vanished. Facing the prosperous years at the close of the century and the opening of the new, the thoughts of the Bishop turned to the functional changes which were indicative of the times. In the November issue of *Ivy Leaves*, for 1892, there is a record of his thinking. It is called *Women's Colleges*, and we reprint it here:

"The Universities of England and the continent of Europe count their ages by centuries. In this newer land some of the colleges are already claiming to be venerable. But all these, on both sides of the Atlantic, were founded and endowed for the education of young men. The woman's college belongs exclusively to this day — and almost to the present generation. Miss Gladstone, the sister of England's Prime Minister, presides with dignity and ability over a woman's college in Cambridge, but we have our Vassar and Wellesley and Mount Holyoke and Smith, and many others; too numerous to mention — all filled with students seeking a higher education than the ordinary schools of the country afford.

"I desire to speak of one of these colleges from personal and intimate knowledge of its founding and aims. It was my privilege to know Matthew Vassar of Poughkeepsie, New York, and to number him among my personal friends. He was a far seeing, shrewd man of business, and had accumulated a large fortune. Not having any children he was casting about him for some worthy object on which to bestow his wealth. And though not a scholar himself, in any sense of the word, he saw clearly the need for wider and larger training for women and made provision for it in the college which bears his name. Some thought him visionary and not practical in the object on which he chose to bestow his large wealth, but time has abundantly vindicated his wisdom.

"Unlike most rich men, he did not hold his money with firm grasp till death palsied his hand. He gave it away during his lifetime and saw the fruits and enjoyed them. There was something very beautiful, almost dramatic, in the closing of his

life. It was at a meeting of the trustees of the college, where his great life work was carried on with abundant success and he was about to give over the last portion of the endowment. The box containing the securities was on the table, the key in his hand, and as he rose from his chair to transfer his noble gift, his lips moved but uttered no sound. He fell back in his chair, 'and was not, for God took him.' It was my pleasure to officiate sometimes, as often as once a month, in the chapel of Vassar College and to be the pastor of the young ladies in it, who belonged to the Episcopal Church. A generation has gone since that day, but the foundation laid by Mr. Vassar stands firm and sure, no longer an experiment, but a wonderful success. My object in writing this is not to sound his praises nor to stand sponsor for all he did. I want to ask the question in all seriousness, as to whether it may not be a part of wise statesmanship to look and labor for the enlargement of the work of our own St. Mary's beyond that of a school to prepare pupils for college? The Trustees have a charter which empowers them to confer degrees in the Arts. They have a large plant already, with room to extend it so as to accommodate one thousand students. Let them give up the education of boys and devote all their energies to the enlargement of St. Mary's, and to make Burlington College a Women's College, a thorough Church College, where our daughters may go for the higher and wider training.

"As St. Mary's Hall was the pioneer of Church Schools, so let her be the pioneer of Church Colleges for women. Where is the rich son or daughter of the Church who will help to make this dream a reality? Where is the churchman or the church woman, who will do as Matthew Vassar did, and give a fortune for the education of the daughters of the Church? I await an answer."

The reply to Bishop Scarborough's admirable plea for a church college for women was soon forthcoming from the first president of the Society of Graduates of St. Mary's Hall, Caroline L. Mitchell, a member of the class of 1845:

Burlington College, A Church College for Women.

"It was a startling thought put forth by Bishop Scarborough in the November number of *Ivy Leaves*, and admirably discussed in the December number of that paper by the editor, in regard to founding a Church College for women in

Burlington, New Jersey, and utilizing the building known as Burlington College, as its home.

"The natural outgrowth of all the higher grades of school is towards a college completion of the work which they have begun and carried forward year after year, until "Preparatory to the Harvard Course," is almost invariably the formula at the end of the prospectus to any well established school, unless the "Oxford examinations," be suggested, or Wellesley, or some other college. This being so, the expressed interest of the General Convention of 1892, for a great educational development, and the call for the establishment of Church Colleges is singularly opportune and helpful. True the Convention did not name Women's Colleges: but it put forth suggestions which open the way to men's or women's colleges, which we would be most unwise not to try to follow.

"In *The Churchman*, Dec. 10th., the Reverend George Williamson Smith D.D., in a paper entitled, "*The Church College before the General Convention*," says 'We, the Church of America, have no Church College of liberal education.' He names St. Stephen's, Annadale, N. Y.; Hobart, Trinity and Sewanee and finds the last, Sewanee, with its claim to University privileges, the only successful venture in the field of highest church education; and the reason for its success, he believes, is due to the fact that 'fourteen confederated dioceses uphold it.' Thus, 'no single Bishop is responsible for its support. No single diocese is drained, for its nutriment, and so success follows.' Fourteen dioceses supply the meat of money which Sewanee needs to live by. The world gives its brain to Sewanee professors; and as a consequence, students from the length and breadth of the land — there were three hundred of them last year — crowd into its halls of learning.

"Now admitting that women need and are to have a collegiate education — and the argument in favor of this is not now for the first time heard before the supreme court of public opinion — the cause has been tried and the sentence passed that all that women ask for in education shall be theirs — if they can secure it — let us see how Burlington College, a Church college for women, might become a fact, even to the rising generation.

"We pause to ask who among the Bishops, setting aside all desire for personal distinction, will help the Bishop of New Jersey to make this suggestion a reality?

"Will fourteen or more dioceses strike hands with him and say, 'as first in the field, you are entitled to first place, and

we will help to uphold you therein; we will give you our influence in your venture, and because the Church knows no boundaries in such work we will do our best for it, and seek for laymen and women all about us, to give our means for the good work.'

"What might not the various dioceses of Pennsylvania and New York, with Massachusetts, Connecticut, Missouri and Michigan do for such colleges? California, and Maine, Rhode Island and Delaware — each to give one quota — might soon bring in the needed half million dollars, without which the work cannot be begun. It is a great point in our plea, that Burlington College is already well built, well situated and the near neighbor of St. Mary's Hall, which would then become the Preparatory School and Burlington College would, indeed, be a Church foundation for women.

"The work is VAST both in its beginning and in its results; the call is pressing, time flies, and the young generation all about us will hardly wait for the opening of such a college before it must find a place, and be gathered about the professors summoned to instruct these children of the Church. Who will say now, in this day of abundant wealth, 'I will endow this college and with God's help make it a reality'?

"Chicago has set us an example, and the daily papers record more and more frequently, the gift of millions for educational uses. Is the Church weaker than the Congregationalists with their Yale; or than the Unitarians with their Harvard; or the Baptists with their Brown; or the Presbyterians with their Princeton? God forbid! Who will lift up the banner of the Church and write on it, I give my hundreds of thousands of dollars, or my hundreds, or my five dollars, or even one dollar to help the Church I love, to establish this college for the liberal education of women?

"Oh, if this thought might move those who shall read these words to do all that they can, how soon the Bishop's idea would become a reality. Who will organize a Church College for women? Who will be the first to write his name as a willing helper of this good work? The need for it is real and pressing. The women of the Church are in all the schools that we have written of; and memorable in England, are some American names which rank high in the Oxford examinations. Why should we not keep our women in colleges of our own, and planting anew the good seed sown long ago in Burlington College make of it the root tree of the first Church College for women?

"Now a word about a plan whereby to secure public interest in this most desirable undertaking. Might not a circular letter from the Bishop secure favorable opinion and willingness to help, of a large number of Bishops? By a meeting of all men and women of the Church called together to help, by any Bishop willing to attempt it, a general interest, such as made a tidal wave in favor of the women's auxiliary might be aroused. Regents of every parish interested in the higher education, by a Church College for women, could be appointed by the Bishop, and all through the land graduates of St. Mary's Hall might be drawn into practical interest in this good work. The women's auxiliary furnishes the best model on which committees for this work might be called to carry on the work together, and the Diocesan Women's League of Albany, with its work for the Cathedral there, shows a smaller organization reaping a harvest of gold from the wide fields of that diocese, and helping on with vast enthusiasm, their Cathedral to its perfect growth.

"A Church College for women carries inspiration in its name, which seems a prophecy of its perfect development. Looking at St. Mary's Hall and all it has wrought by its stupendous venture in faith in the year 1837 — at a time of general indifference to and ignorance of the Church throughout the land; measuring the possibilities then, with those encompassing us in this blessed year of grace — 1893 — we gain courage to believe that the time has come for this work of higher education for women by the Church. As to Nehemiah of old — the order has gone forth to those who have ears to hear.

ARISE AND BUILD

"The time has come: with a college building ready for us to use, the opportunity is especially offered now to New Jersey; but if we fail, the work will be carried on elsewhere than in our midst, and to others than ourselves, will come the honor and the glory of having begun and swept right onward, a great and good work in the name of our God, and to the glory of Him who calls the Church His bride."

January 17, 1893.

The quotation of such a long article may be questioned, since nothing came of the proposal. It contains interesting ideas, but the definitions of the functions of education and religion are sometimes obscure. There was undoubtedly an unusual opportunity for a women's college under the direction of the Episcopal Church, and had the powers taken up the

idea and put enthusiasm into the minds of the laity, a campaign could have been organized and success would have come of it. For success comes by keeping the fires of enthusiasm alive; and fires need constant replenishment and the breath of the west wind to fan them. These qualities Miss Mitchell possessed; her article teems with them. Had she been a younger woman, and lived longer, she was the type to promote this work. Unfortunately a year had scarcely elapsed until she died. The Society of Graduates did not follow it up, no one appeared with her energy, and today instead of a flourishing college, the site and buildings of Burlington College were finally sold to Thomas Devlin Manufacturing Company.

In the article there were several fallacies in reasoning for the establishment of a Church college for women. It is one thing to have a Church college or a Church school; it is quite a different matter to have a Church college or a Church school of consistently high academic standards. The reason Bishop Doane was so eminently successful in his administration of St. Mary's Hall was that he practiced the latter. First of all, the school in his time commanded respect in the educational world; it was so much a leader in its field that it has weathered the storms since his death. It was Bishop Doane, the educator, whose school was the model for many others. Along with this foundation of creative thinking went the natural atmosphere of the Church. This was an alluring combination. It still is, but there is danger in the fact that sometimes the church school tends to submerge the educational motive. A school or a college which loses this sense of perspective is bound to fail. There have been failures for this reason, as there has been decadence. Bishop Doane did not impair the high religious atmosphere of his school by confusing the issue. Church schools have recently been exposed to criticism on this point. Sometimes the criticism has been just. "Religion will not get my daughter into college," is a sentence which even devout Episcopalians will pronounce on schools which do not keep clearly in mind the distinct purposes of religion and scholarship. The church school must effectively combat that attitude by proving anew that no school respects learning more; and by so doing it is in addition equipped to surpass others in the training of character and conduct.

Permeating all these vicissitudes and academic hopes there was the eagerness and effervescence of youth, typified by the popular song, "A Bicycle Built for Two." This spirit penetrated St. Mary's Hall. There were as yet no inter-school games, no organized field sports and no

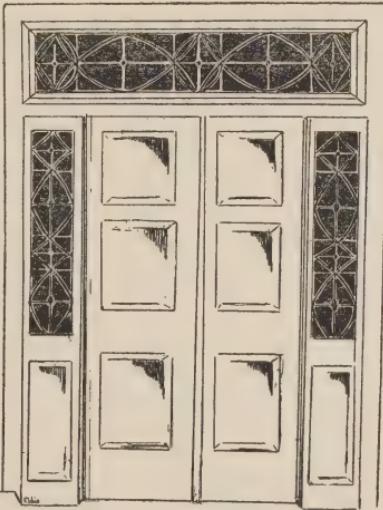
strenuous athletics; there were dumb-bell exercises and mild forms of setting up exercises; outdoor basket ball began before Miss Titcomb left, and there was always walking around and around the "Circle." As a result the girls were constantly storing up surplus energy, and it required a strict repressive discipline to keep this energy in check. Girls would not have dared to talk to either teachers or parents as they do today. On the other hand, the girls of today can be reasoned into responsible behavior with less use of stern measures. It is much easier on both pupils and teachers. Any one has but to sit listening to a reminiscent group of alumnae, to find out that the girls do not attempt much that was considered part of the pranks of boarding school life — the little, secret, amusing incidents — petty defiance of stern rules. Now that rules are no more and the girls are thoroughly tired both mentally and physically each day, they want to go to bed when the bell rings; and over the week-end, the school makes ample provision for their entertainment: bridge, dancing, lectures, concerts and plenty of contact with the outside world. No longer is the boarding school set in a life apart. St. Mary's Hall offers its facilities liberally to the community; it welcome guests with warm hearted greetings.

The Spanish-American war brought great excitement, and one incident illustrates the difference in the points of view of the school authorities then and now. Enlistments from Burlington were leaving; the victory at Manila was to be celebrated. The public school children were to see the soldiers off. The day pupils at St. Mary's Hall urged Miss Titcomb to let the Hall girls participate in this stirring event. Upon her refusal the girls stampeded and left the Hall by the nearest exit, be it door or window. They met at the Pennsylvania Railroad station, which is at the central intersection of the town, the trains running right through one of the main business and residential thoroughfares. They clambered to the roof of a one storied edifice just opposite the station. By this time they had flags. A train pulled in. Bishop Scarborough got off, looked at the merry girls and detected no chaperon. He walked to the Hall to find out what had happened. The roof of the tomb stone factory was scarcely the place for his girls; but there they were with starched shirtwaists, flowing skirts and sailor hats — every one a "Gibson Girl." "The shouting and the tumult died"; these "Gibson Girls" returned to school. Miss Titcomb met them at the gate and asked for the surrender of the flags. The day pupils refused to give them to her, and left. That evening these day pupils had a rally with a bonfire, in the garden of Riverside. In some

mysterious way, they persuaded the chaplain, who lived in the town, to lead the procession of town boys and day pupils to the rendez-vous. As the noise and the light from the flames reached the windows of the school many heads appeared, and twice as many hands waving, and since they had no bunting, various articles of apparel.

Miss Titcomb was made ill by the episode. Not only had the girls defied authority, but comments in the press were tinged with irony at the spectacle of depriving girls of the national emblem. Miss Titcomb was not unpatriotic, but her sense of proper decorum for the girls of a fashionable school did not include flag waving at a public railway station. When the girls realized how the prank affected her, they were contrition itself, for Miss Titcomb was loved and respected. Whether this incident hastened her departure from the Hall is not clear. At any rate, she resigned the following year, giving as her reason, her desire to study in Paris. She lived for awhile with Mlle. Seaborn, who had taught French at the Hall and was running a pension. She travelled and found that she loved Italy. She lived there until she died, in 1914, at Alassio, where she is buried. Many of her former pupils showed their devotion to her by calling on her when they were abroad.

The press at times exaggerates mild episodes in school and college, especially in the privately endowed school or college. Trivial events are distorted, to be read and misinterpreted by the masses, as if these very schools and colleges were not making great contributions to public life and to the masses of the people. When shall we learn not to excite class prejudice? Nothing is gained by it, and much is lost. At the time of the flag episode, however, there appeared in the *Burlington Gazette*, an article written by W. T. Thompson in a mirth-provoking spirit, too



clever to omit from the annals of the school:*

LOYAL GIRLS AT ST. MARY'S

How They Celebrated The Victory of Commodore Dewey at Manila.

"One pretty girl is about all that any ordinary man can handle safely. With the caprices of two or more to look after the fond parent or guardian would soon become the subject for the kind attention of Funeral Director —. What then must be the responsibility and torment that accompanies a whole nestful of the sweet little dears? Viewed in the light of recent events, the whole world should sympathize with, pity and pray for Miss Charlotte Titcomb, the learned and estimable principal of St. Mary's Hall.

"The girls at St. Mary's Hall are intensely patriotic, and on Monday, when they read of Commodore Dewey's signal victory at Manila, their sinful little hearts became effervescent with joy and they yearned to celebrate. Then, too, the soldier boys were going away, and they were shooting cannons, eating peanuts and raising high old nick in the town. Where in all this glorious land is there a girl who loves her country, sour pickles, sweet chocolate and some other girl's fellow, who could stay in a schoolroom on Monday? She certainly was not at St. Mary's Hall.

"'Miss Titcomb, may we go up town to see the soldiers off?' asked one of the young ladies while the rest held their breath during the painful suspense.

"'You can not,' was the positive reply.

"Not a tear was shed. St. Mary's girls do not cry — not on Monday. Soon a pretty brunette head was seen bobbing against a pretty brown one in every side of the room, and in no time at all it was easily seen that something desperate was about to be done. Miss Titcomb, they are little sinners, they are little rascals, they are little devils and yet we love them.

"At a given signal the young rebels began a precipitous flight from the room. If a window was conveniently nearer than a door it answered the purpose and some of them did not even stop long enough to glance at the mirror or get a hat. Once outside, the young rebels gave three cheers for Commodore Dewey and then started up town. They clambered on Sherman's hack until the wagon groaned under its lovely load and the poor old horse turned his head with a tired look and wondered who was going to do the pulling. Those who could not find a place in the hack, walked up town.

*Reprinted by permission of Mr. William H. Magill, owner of the *Burlington Gazette* in 1898.

"Next they procured a liberal supply of American flags and candy and proceeded to celebrate in a manner characteristic of the loyal American girl.

"When the young rebels returned to the school they were gracefully waving the Stars and Stripes and joyously singing, *Star Spangled Banner*. At the school room door they were confronted by Miss Titcomb.

"'You cannot bring those flags into the schoolroom,' she said, 'you must leave them outside.'

"'Nit' exclaimed a loyal little darling with peachy cheeks, 'we are going to stick by the American flag.'

"Then they faced about, marched and had another parade, and celebrated the memorable day to their sweet heart's content.

"Knowing that the American flag had been tabooed in the schoolroom, the dear girls significantly winked at each other, and on the following day, when they entered the educational refinery, nearly every rascal of them was decked out in a red white and blue shirtwaist, and wore enough small flags and flag buttons on their breasts to decorate a town. Miss Titcomb looked at the demure crowd with astonishment, and for awhile she was at a loss to know whether to argue the question in French or English.

"Finally the good woman could not refrain from smiling the way the young witches had turned the matter; the rebellion was forgiven and the day ran along as smoothly as six rides on the Willow Grove Toboggan."

At the present time the principals of schools would not think of excluding girls from demonstrations of patriotism or of entertainment in the town. More and more the private school is part of the community, preserving friendly and cordial relations with it, since it brings prestige to the community and offers many advantages to the townspeople. In this age when repressive discipline has been superseded by self-discipline, the whole relationship between teacher and pupil is much easier and more understanding and much pleasanter. There is an healthy *esprit de corps*, which includes the whole school family. Rules are reduced to a minimum, but personal responsibility is sovereign. School is much less formal; it may seem to the casual observer to lack precision. On the other hand, it is believed that the individual gains poise and is more responsive to suggestions as to behavior.

Teachers smile and laugh more often with their pupils than they did in the 1890's. In fact, there is developed a sense of comradeship, as pupils need the counsel and wisdom of the administrators and faculty members.

This incident is not a reflection on Miss Titcomb; it suggests the repressive discipline generally in vogue at that time. Miss Titcomb herself, was kind and progressive. She followed Miss McAllister, who had been very popular; one can judge how popular by the almost extravagant praise that her former pupils still heap upon her name. She must have been an extraordinary person to have exerted such a lasting influence in the three brief years she was principal.

In 1890, Mrs. John Fearnley came to St. Mary's as a teacher. We are fortunate to have, in her words, a portrait of Miss Titcomb:

"My remembrance of Miss Titcomb, is of a woman so deeply interested in all the finer things of life that she never gave a thought to making an impression. She gave so much to me that has been of value all my life and I am sure I am only one who felt the spell of that side of her character. Miss Titcomb read aloud every evening in her room and there was always a crowd of girls and teachers present. She introduced me to good literature and when I pick up to-day one of the books she read aloud I can hear her voice and see her as she sat in the center of the room with the light burnishing her copper hair, her one beautiful feature. Her talks on Art which girls and teachers alike attended were inspiring and gave me my idea for my Foreign Travel Classes which were so popular at the Hall while I was there. She always came into the school room in the morning and gave us a talk on the most important topics of the morning's newspaper, and kept us all in touch with what was going on in the world. That was at a time when Current Events was unknown, I think. I have also seldom seen any one whose religion seemed so vital a part of their lives. It was no mere form: it was as much a need to her as eating and air. Her personal interest in her teachers too was unusual. We went to her with our troubles, not school troubles, but our own problems and she always had wise counsel to give us and help."

There was one factor during this period on the threshold of the twentieth century which added immeasurably to the strength of the school family, because it enlarged the horizon of the family to include those who were graduated from it as well as those living within its walls. This was the formation of an alumnae association to be called, *The Society of Graduates of St. Mary's Hall*. For some time the desire had been expressed for a re-union of alumnae, at that time numbering 550, scattered over many states of the Union. Accordingly, a committee on arrangements was

appointed and met in November, 1874. On this committee were Miss Stanley, the vice-principal, and Mrs. William H. Vermilye, Orange, N. J., Miss Caroline Mitchell, Burlington, Mrs. E. C. Lewis and Miss McPherson, both of the Hall, Miss Ella Kirkbride, Philadelphia, and Miss Bella C. McConnell of New York City. Letters were sent to summon the graduates to the Hall:

"We ask you then, to come back to your dear Alma Mater, on the anniversary of Bishop Doane's birth, May 27, to unite with all the assembled Graduates in such ceremonies as, in our opinion, shall best tend to exalt the memory of the great and good, and ever more-and more venerated Founder of St. Mary's Hall."

One hundred and eighty women responded to the call and appeared on May 27, 1875, to pay homage to their first leader. Burlington in the spring is an enchanting place, and on this particular occasion the weather was kind and the sun shone forth on a gay re-union. The ceremonies began with family prayer in the chapel, after which the procession formed to enter the study hall and crown the oval portrait of Bishop Doane, which hangs to the right of the entrance. A wreath of pansies, the Bishop's favorite flower, specially raised for the ceremony, was used. A little before eleven o'clock, the graduates and the school family formed another procession to St. Mary's Church, marching two by two, just as they had always done while at school. The nave was reserved for the school, and in the transept and galleries were the general congregation. The clergy in the chancel were: The Right Reverend William Croswell Doane, at this time Bishop of Albany, and founder of St. Agnes School; Bishop Scarborough, Reverend Dr. Millett, a former principal of the Hall; Reverend Dr. Hills, rector of St. Mary's Church; Reverend Dr. Clerc, rector of Burlington College; Reverend Dr. Gallaudet, of New York City; Reverend Mr. Stansbury of Newark; and the following clergymen from the Diocese of New Jersey: Drs. Walker and Hyde and Parkman, Perkins, Pettit, and Fiske. The Hall choir sang. The Holy Communion was celebrated.

Bishop Doane preached the sermon, in which he set forth very clearly the aims of a Church school, showing the relation between religion and education at that period:

"I turn to that other phase of the true Christian womanhood, without which her *reality* is insecure and incomplete. I mean the religion of her life, part of her daily walk and conver-

sation, natural as daisies are among the grass, or grass along these dear old lanes of Burlington. A religion which, avoiding cant and commonplace of word, covers and consecrates the commonplaces of life; . . ."

"Here before this gathering, in this pulpit, in this House of God there is not much need to dwell on this. You all know, as well as I, that it was for this, that my dear father spent, to his last drop of blood, his life, upon the Christian education of women. And I can fancy that there still linger, among these arches, tones of his clarion voice, proclaiming here the principles, on which St. Mary's Hall was founded. They are familiar now as household words. But seven and thirty years ago, it was only to the courage and the clearness of a prophet's eye that they were revealed. . . And I know how the American Church bears witness today, to the mighty things which God has wrought, through the influence of St. Mary's Hall. Louder than I can speak comes back the testimony; first from the Christian Schools for girls, *sisters* to this, more than one proud to call herself a *daughter*; and secondly, from the power that the graduates of St. Mary's Hall have been in the western prairies, southern wilds, along the eastern coasts, and up among the northern mountains of this great continent. . . You will remember that our allegory now, is of women's influence, against the religious intellect of the age; her place and power at home, with the household weapon of her home religion, to penetrate this godless intellectuality, till it bows down at her feet, to worship God. And the principle is not merely *religious education*. It is, if I am understood, *educated religion*. . . If I illustrate what I mean, by simple sentences, I shall not be thought to exhaust, or to insist upon, the only application. The study of languages, that the eye may read and interpret with Daniel, God's handwriting on the walls of time. The watching of the stars that quickens the eye to follow, as the wise men did, their leading unto God. The accomplishments in music, that may soothe as with the harp, the evil passions of the hour. . . Religious education does not mean, merely, the knowledge of the Catechism and the Creeds. It does not mean the *subordination of knowledge to belief*; but the *elevation of learning to faith*."

It was almost forty years since the first Bishop Doane had planned his school, yet this address of the son gives a very different emphasis; into it there creeps a fear of learning that is not *chained* to religion. In the words of the Bishop of Albany one detects the harbinger of the conflict

that arose in pulpit and press between scholarship and science on the one hand and religion on the other. He mentions the irreligious intellectual pursuits which must be counteracted by religion. Very soon one will hear intellectual pursuits by women decried as eccentricities; only the freakish woman pursued higher learning. All sorts of arguments were advanced to prove the futility of college for women: neither their brain nor their nervous system could stand it. Today we know, through the experiments in the field of psychology, that sex is not the determining factor in the differences in mentality. There are greater differences between persons of the same sex than there are between two persons of equal ability of different sex. This tendency to look askance at the intellectual woman and to put an emphasis on religion to counteract it, had an unfortunate result, which is easy to anticipate. The Church school rather tended to become less progressive in its scholarship and methods, and by the end of the century, despite the attempt Bishop Scarborough made to turn Burlington College into a college for women, and Miss Titcomb's hope to make St. Mary's more definitely college preparatory, the school assumed a character which was to dominate it for the next quarter of a century — that of a fashionable finishing school. There is no fault to be found with the finishing school, but St. Mary's was founded with quite a different purpose. By changing to that type of school it lost temporarily its leadership in the field of secondary education.

From the Church the women returned to the Hall where dinner was served at two o'clock. After dinner speeches were made by the Bishops, by the Reverend Drs. Hills and Millett; and Mr. Garthwaite, the oldest living trustee and a lifelong friend of Bishop Doane. The afternoon and evening, until eight o'clock, the time for the evening service, were free, to wander through the buildings, along the river bank, to renew friendships and make new acquaintances. At the evening service, Bishop Scarborough spoke extemporaneously and optimistically of conditions at the Hall. As the members left the chapel, they were handed a leaf of "Heart's Ease," a poem by Caroline L. Mitchell.

The next day came the business meeting, and the formation of the association. All those at the first meeting made up the society; others could join upon signing the articles. Former pupils who were not graduates, could become associates. Provision was made for officers and for an executive committee. A business meeting was to be held annually, and a "social reunion" every five years. The records of the five year re-unions were to be printed and sent out to all graduates.

At this first re-union there were present a mother and daughter, the former a member of the first graduating class to whom the Bishop had given the first diploma, the daughter a member of the class of 1874. A telegram was sent to Miss Mary Rodney at St. Helen's Hall, Portland, and the reply came: "The Graduates in Oregon greet their Alma Mater and Sisters."

Miss Stanley was asked to speak. Upon finishing, she was greeted with applause. This method of approval had by Bishop Doane been excluded from the Hall, but this time it burst forth so spontaneously that there was no time to consider its propriety; and "since it was participated in by the Bishop and the Principal, nobody was punished."

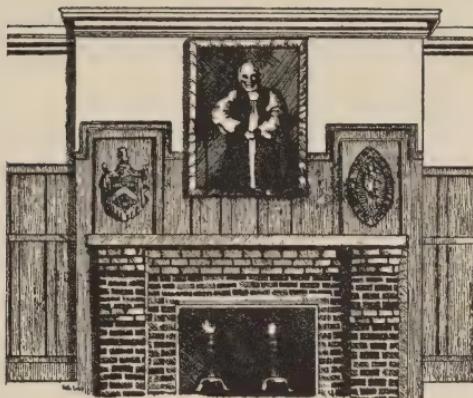
At this meeting began the idea of founding a scholarship in memory of Bishop Doane, a matter that was realized slowly by subscription.

The Society of Graduates has continued for sixty years, a vital part of the school. By its generous gifts, by its co-operation, by its members sending their children and persuading their friends to send theirs, St. Mary's Hall has been constantly refreshed and invigorated. At the present time, there are seven hundred and fifty members of the Society. Three members are elected to the board of trustees, and the recording secretary of the society sits at the board meetings, to take notes, although she has no vote.

It was in this slightly uneven way that St. Mary's Hall lived through the last quarter of the nineteenth century: through disease and debt and the standards set by Queen Victoria. Each problem was solved with determination and with fortitude. If the school lacked the progressive spirit of the earlier period, it was because the vicissitudes commanded its energies and it was content to rest on its past academic laurels. Bishop Doane had been ahead of his time, and the school attracted patronage because of his vision. The time would come, however, when it must reorganize its curriculum in harmony with the progressive thought of the day. With the close of the century came the advent of the psychological awakening that was to stimulate vast changes in the aims and methods both of teaching and learning. St. Mary's Hall thus approached the new era with a strong and vigorous constitution, her brilliant youth still within the memory of her graduates, her problem now, no longer to live in retrospect, but to put faith in the new order.



The Class of 1865—earliest extant class photograph in the possession of the School.



CHAPTER V.

ST. MARY'S HALL ENTERS THE TWENTIETH CENTURY
by

MRS. JOHN FEARNLEY

"That our daughters may be as the polished corners of the temple."
Psalm 144:12, Prayer Book Version.

IN 1900, upon the resignation of Miss Charlotte A. Titcomb as principal of St. Mary's Hall, the Reverend John Fearnley and Mrs. Fearnley took charge of the school; Mr. Fearnley as chaplain and business manager and Mrs. Fearnley as principal.

While the Hall in 1900 was not in debt, the enrollment of the year before had been very small: twenty-eight resident pupils, seven of whom were in the graduating class of that year. The prospect did not seem very bright and during their first two years at the Hall, Mr. and Mrs. Fearnley remained at the school during the summer working hard to increase the number of pupils.

Mr. and Mrs. Fearnley were in charge of St. Mary's Hall until June 1925, the longest period in the history of the school under one management. As one looks back over those twenty-five years, one is struck with the amount accomplished in that quarter of a century.

The buildings were shabby at the time Mr. and Mrs. Fearnley took charge and there was no money at first to make improvements. The first thing Mrs. Fearnley had done, as it was not possible to paint the front

building, was to plant ampelopsis to cover the walls that needed paint. It was rather sad that just as the vine had grown high enough to cover shabby walls, money grew plentiful enough to paint and the vine had to come down.

Improvements during the first few years had to be very gradual. Of minor changes one might mention the India gong bought in Brighton, England, by Mr. and Mrs. Fearnley in 1903 which traveled back to America in the bottom of Mrs. Fearnley's trunk, much to the detriment of her clothes and which from that time on took the place of the hand bell, very suggestive of a boarding house, that had been rung up and down the corridors for meals and for the change of classes. William Huggs thoroughly enjoyed his role as "master of the gong" and used to produce many elaborate trills upon it.

But one cannot linger on such minor changes and one must confine oneself to the greater and more apparent improvements, though as always in old buildings there were constant repairs that seemed literally to eat up money without anything to show for it.

One of the first major improvements Mr. and Mrs. Fearnley had made was the changing of the dormitories in Odenheimer into single and double rooms. Up to that time there had been cubicles, built up between but open at the top.

In 1906 the steam laundry was built with excellent equipment and the dilapidated old wooden building, which stood in the south-east corner of the grounds, built first as a gymnasium and later as a laundry, disappeared. The girls could no longer say "the sun got up behind the wash-house."

In 1909, it was realized that the school again needed thorough overhauling or expansion; it was proposed to collect by subscription a new building fund, and the executive committee was empowered to make the necessary preparations. By the next annual meeting \$16,700 had been subscribed. It was voted to apply the principal of the Founder's Scholarship fund to the new building, the board then guaranteeing the continuance of the scholarship. In 1911, the fund having grown to \$30,103.45, the building committee was authorized to "procure bids for the construction of the new building and proceed to have it constructed in the quickest time possible, consistent with good work, at a cost not to exceed thirty-thousand dollars."

"On motion of Mr. Armour it was resolved 'that the new building be called Scarborough Hall.' "

The Bishop thanked the board for its acknowledgment of his loyalty to the school for the past years, and presented the portrait of himself to be hung in the dining hall.

The sincere thanks of the board was recorded to Mr. William D. Hewitt, "for his generous gifts of his services as architect of the new building." Mr. Hewitt had served many years on the board and contributed generously of his talents and his time. His many contributions to the Hall were more adequately acknowledged in 1924, at the time of his death:

"William D. Hewitt, a life long resident of Burlington, was elected a Trustee of Burlington College in 1889, and at the time of his death he was one of the Senior members of the Board of Trustees. Throughout those many years, Mr. Hewitt's interest in the College and in St. Mary's Hall was unfailing. He gave not only of his time and thought, but many times placed his skill as an architect at the disposal of the Trustees. The wall about the grounds (now extending along Pearl Street), the Scarborough Memorial Gates, and chiefly Scarborough Hall are among the more notable monuments of his art. There is scarcely a portion of the buildings and grounds but owes something to his devotion.

"The Trustees deeply appreciated, while he was with them, Mr. Hewitt's companionship in their common work for the Church in this old educational Foundation, and his constant services; and this feeling will never fail. His place will not be easily filled nor his interest surpassed."

Another member of the board who had worked hard to stimulate the sentiment in favor of the new building was Mr. Arthur Dorrance. Upon his death in 1922 it wrote:

"From the first he was constant in his attendance at meetings and showed deep and active interest in everything that pertained to the welfare of the School. It was largely owing to his zeal and activity that funds were raised for the building of Scarborough Hall in 1911-1912."

A list of the donors who made Scarborough Hall possible includes:

Mr. George A. Armour	\$7000.00
Anonymous per Mr. Armour	1000.00
Mr. Horace Humphreys	100.00
Rev. Alfred B. Baker D.D,	200.00
Mr. Augustus A. De Voe	1500.00

Bishop Scarborough	
(Edward Baker Fund)	7625.00
Mr. William D'Olier	1000.00
Mrs. E. A. Hoffman	25.00
Mr. Arthur Dorrance	1000.00
Mrs. F. Stanley Groves	100.00
Mrs. Seymour Ludlam	5.00
Mrs. C. S. Williams, 1885	5.00
Mrs. Madeline B. Cady, 1904	1.00
Mrs. Victor M. Newton, 1891	1.00
Miss Beatrice Kennedy, 1908	5.00
Miss Jane Evans	4.00
Miss Mabel Corbett	5.00
In memory of Mary S. Semple, given by her Mother	10.00
Miss Emily B. Bours	2.00
Miss Ella Cloud	5.00
Mrs. William Hooten	25.00
Mrs. George B. Harris, 1888	5.00
Mr. D. Garth Hearne	1500.00
Founder's Scholarship Fund	5000.00
Ditto Stock	160.00
Mr. George A. Helme	1000.00
Mr. M. Taylor Pyne	200.00
Miss Edith C. Packer	25.00
Mrs. Johnson McKinley, 1910	100.00
Miss Helen E. Stoddard	5.00
Interest on Bank Balances	318.01
Mrs. Hazlett McKim	500.00
Miss B. Bartholomew, 1858	25.00
Mr. Charles Ervan Merritt	50.00
Mr. Charles M. Carpender	250.00
Mrs. George T. Richards, 1885	100.00
Mr. George Dudley Whitney	250.00
Rev. Harrison B. Wright	25.00
Transferred from Repairs and Improvement Fund	101.68
Interest on Same76
Mrs. Ellen B. French, 1868	5.00
Philadelphia Chapter	460.00
Mrs. Thomas Perkins	5.00

Mr. Frank S. Katzenbach, Jr.	250.00
Mr. John S. Broughton	50.00
Total	\$30,103.45

The contract for Scarborough Hall was \$34,000. The remainder came from gifts and by interest on the fund. There was also a fund for furnishing the building; among the subscribers were:

Mrs. S. G. Wolcott, 1853	\$ 10.00
Mrs. J. H. Safford, 1867	5.00
Mrs. Walter Lippincott, 1897	25.00
Miss Mary E. Reynolds	10.00
Mrs. Frank S. Katzenbach Jr.	100.00
Mrs. George McNeal	10.00
Miss Clara Engle, 1911	4.00
Balance at Bank	2783.00
Total	\$2947.44

In the summer of 1911, the old wooden building attached to the main building was pulled down to make room for the new. This old building had contained a most inadequate gymnasium, laboratory and servants' quarters, and was connected with the main building by a stairway known for many years as "The French Stairs," because it led to a room where various Mademoiselles had tried to make the girls appreciate the beauty of the French language. One thing that stands out particularly in the tearing down of this old building was the pounds and pounds of honey stored in its wall.

Scarborough Hall, a handsome red brick building, was designed to harmonize with those already built, and to complete the third side of the quadrangle. On its first floor is the magnificent dining hall, reminiscent of English College Halls with its panelled walls, its massive beamed ceiling and its long leaded windows. Above it are rooms for pupils, fourteen single rooms



and one double room, all beautifully furnished with brass bedsteads and bird's eye maple furniture; and bathrooms. The third floor above is given over to a large gymnasium equipped with shower baths and at one end a stage for entertainments. This hall can seat five hundred persons. The building is connected with Doane annex on all floors by a brick addition, so that students pass from one building to another: from Odenheimer, the Chapel, Doane and Doane Annex, without having to step out of doors.

Scarborough Hall was used for the first time as part of the school plant when the Hall opened in October, 1912, but on May first of that same year when St. Mary's Hall celebrated its seventy-fifth birthday, a buffet luncheon had been served in the Scarborough Hall dining room to over two hundred alumnae, former pupils and trustees. It was a great occasion as one remembered the years one had eaten in the basement dining room under Odenheimer. On the occasion of this seventy-fifth birthday celebration, after services in the chapel, Scarborough Hall was dedicated and at the close of the luncheon there, the first fire was lit on the hearth, as a symbol of home and hospitality: the fire was lit by Helen MacQuoid, class of 1912. In the afternoon a beautiful pageant was given on the circle.

It was in 1912, when Scarborough Hall was built, that names were given to the other buildings, which at that time had been called "the old building" and "the new building." The old building on the water front, the original school, became known as "Doane Hall" and the new building, new in 1869, was called "Odenheimer Hall," after Bishop Odenheimer, who succeeded Bishop Doane and was Bishop of New Jersey and head of the school when that particular hall was built.

In that same year, 1912, the Nelson Corridor was built connecting Scarborough Hall with the main building: a long corridor enclosed in glass which was given in memory of Mrs. Nelson, (Susan B. MacDonald), a member of the first graduating class, the class of 1844, a gift sponsored by the New York Chapter, which contributed \$1300.

In 1913 the river wall was rebuilt, an expensive and much needed repair, but to the casual observer not noticeable; and the old buildings were re-faced.

In 1914 the rooms in Odenheimer were done over: hard wood floors were put down and cupboards built in the rooms to take the place of the wardrobes which had stood for years out in the corridors.

In 1915 the iron gates, a beautiful entrance to the grounds of the school, were erected as a memorial to Bishop Scarborough, the gift of

the trustees; and the alumnae at the same time put up the brick wall around the grounds in place of the rickety old wooden fence which had marked its boundary for many years. The fund for this wall was raised through envelopes in the form of a brick, sent out to the graduates who responded generously.

In the autumn of 1915, with an unusually large and late enrollment of resident pupils for whom there was no space, rooms were made with bath rooms above the rooms occupied by Mr. and Mrs. Fearnley, and this addition was called Doane Annex. These rooms were not completed until nearly Christmas and so the Fiske house on the river bank was rented for teachers to make room for the resident pupils. The enrollment that year was ninety-nine resident pupils.

Beside these greater material improvements, the Hall during this period bought a good deal of property: in 1913 a field and a strip of land back of the school grounds to protect it from being built on by undesirable purchasers; in 1918 the estate next door to the school, the home of Mr. and Mrs. Hewitt, which was known as Fairholm. After its acquisition, the upper floor was used as an isolation hospital and the down stairs rooms used for members of the faculty. Since then, the first and second floors have been made into modern and very attractive classrooms.

In 1922 the house adjoining the Hewitt property was bought and named "The Red House," as well as the Hewitt property at the corner of Ellis and Pearl Streets. With these purchases the school grounds comprised about thirteen acres, and had adequate protection against the encroachment of neighboring building.

During these years, there was a general furnishing-up of the



interior of the school: class rooms were done over, the school room or assembly room was provided with an up-to-date equipment of desks. A girls' parlor was created, called Social Hall, and in time a senior room was made, in which the members of the senior class always delighted. Afternoon tea became a feature of the daily life and it was a pretty sight to see the girls scattered down the main corridor enjoying their tea and cinnamon buns or scones or other good things.

Electric lighting was installed throughout the school in 1922 and the contract given to George W. Woodward, Jr.

In 1905, Mr. and Mrs. Fearnley conceived the idea of forming chapters of the alumnae to keep alive the interest in the school and to be a bond between the older and younger graduates living near together. The first chapter to be founded was the Pittsburgh chapter which came into being in 1906 with Miss Evelina G. Hughes, class of 1863, as president. It was not only a very live organization but devoted to the Hall's interests and a great help. In 1908, the New York chapter was formed with Mrs. Charles B. Goldsborough (Eleanor Winter), class of 1871, as its first president. This chapter seems to have more than justified its existence: the older graduates and the younger girls seemed from the very first inception of the Chapter to work beautifully together and it has done a great work for the Hall, not only in gifts of money but in loyal devotion.

In 1909, two chapters were formed. The first was the Philadelphia chapter with Mrs. G. T. Richards (Alice Van Kirk), class of 1885, as its first president. This chapter has in some ways had a more difficult task than the other chapters, for few of the graduates of the school live in Philadelphia itself. Its members are scattered as far west as Lancaster and as far north as Easton, and it has included most of the New Jersey graduates south of New Brunswick. This has meant, for many, train trips or automobile drives of some length and an all day's absence from home to attend the meetings. In spite of this handicap it has always been a loyal chapter and done its share financially even if with effort.

The second chapter formed in 1909 was the Baltimore and Washington chapter, with Mrs. J. T. C. Williams (Cora Maddox), class of 1876, as its first president. However, with the death of the older graduates, interest among the younger alumnae there seems to have lapsed. One of the memorable events of this chapter was the luncheon given at the New Willard in Washington on February 17, 1912, in honor of Lady Jebb (Caroline Reynolds), class of 1885, the wife of the late Sir Richard Jebb, professor of Greek at the University of Cambridge, England. Lady Jebb had just published the *Life of Sir Richard Jebb*. The luncheon was a very brilliant occasion.



Miss Nancy M. Stanley
Vice-Principal 1846-1877



The Reverend Elvin K. Smith
1858-1878



The Reverend
J. Leighton McKim
1878-1887



Miss Charlotte Titcomb
1890-1900



Miss Edith M. Weller
1933—



Mrs. John Fearnley
1900-1925



Sister Edith Constance
1925-1927

Principals of St. Mary's Hall,
whose photographs we have
been unable to procure.

The Reverend Asa Eaton
1837-1842

The Reverend
Reuben J. Germain
1842-1855

The Reverend
D. Caldwell Millett
1855-1857

Miss Julia G. McAllister
1887-1890



Miss Ethel M. Spurr
1927-1933

Principals of St. Mary's Hall

One cannot pass over this mention of Lady Jebb without a glance at the three Reynolds girls, all graduates of the Hall. Their father, if one recalls stories told years ago correctly, was in charge of St. Barnabas' parish in Burlington. He educated his children himself and taught them Latin and Greek with the three R's. The eldest daughter, Ellen, was the youngest girl ever graduated from St. Mary's Hall and returned there as a teacher after her graduation. Later she married Mr. Charles Du Puy and had eight children, one of whom became Lady Darwin, the wife of Sir George H. Darwin, second son of Charles Darwin, and one of the greatest workers in applied mathematics in England. Ellen Reynolds was graduated in 1846.

The second daughter of this remarkable family was Mary E. Reynolds, who was graduated in 1854. She was one of the most familiar figures among the older graduates during the early days of Mr. and Mrs. Fearnley's work at the Hall: a devoted alumna and a delightful raconteur of events at the Hall under Bishop Doane.

The third daughter, Caroline L. Reynolds, afterwards Lady Jebb, was graduated from the Hall when she was fourteen years old. Her first husband was General A. J. Slemmons, who fought in the Civil War and was wounded at Chattanooga. After his death, she married Richard Claverhouse Jebb, professor of Greek at the University of Glasgow and later Regius Professor of Greek at Cambridge and a member of Parliament, representing the University of Cambridge. He was knighted in 1900.

In 1916, the Boston chapter was formed. Mrs. Fearnley gave a tea at the Copley Plaza on this occasion, but there again was the difficulty of widely scattered graduates and the Boston chapter never had any real existence.

In connection with the organization of these chapters, Mrs. Fearnley spent some time both in New York and Washington, D. C., locating graduates whose addresses had been lost and making many calls on former graduates, a delightful work for it brought her into close touch with many women of outstanding charm.

Another means to promote the Hall's interests was the reviving of *Ivy Leaves*. When the school paper *Ivy Leaves* was begun in 1892, Mrs. Fearnley, then Miss Starkey, and a member of the teaching staff of St. Mary's Hall, under Miss Titcomb, became one of the original editors. The paper ceased to exist about 1897. When Mr. and Mrs. Fearnley came to the Hall in 1900, one of the first things they did was to bring

the paper to life again, feeling that it could do more for the school than general advertising. At first they only got out three numbers a year, but as the interest grew and the subscribers increased, about nine numbers a year were issued. It surely justified their hopes and for many years had a mailing list of nearly five hundred subscribers. Many of the minor improvements at the Hall were paid for by *Ivy Leaves*. It was entirely devoted to the news of the school, its activities, its work, its progress and pleasant happenings, and always there were several columns of alumnae notes and full reports of chapter meetings.

One cannot write of these twenty-five years from 1900 to 1925 without speaking of the Great War and the part the Hall played in it. The devoted sacrifices made between 1914 and 1918 and even later by pupils and faculty members are noteworthy. One of the teachers sold Liberty Bonds; every one united in making bandages, knitting socks, raising money. The pupils of the school adopted a French orphan as did the teachers and through the Philadelphia chapter and friends, cared in all for eight orphans during this period. We helped to put a boy through a preparatory school in France who justified the interest shown in him by winning his entrance to St. Cyr, the West Point of France. He is today an officer in the French army and is making a splendid record.

The members of the school family also raised the sum necessary to train a blind soldier to be self-supporting. The fact that, though more than twenty years have passed since those good works were done, Mrs. Fearnley still hears frequently from these children, now mostly grown up, goes to show how worth while it was.

In 1927, in the month of March, Mrs. Fearnley had the pleasure of visiting each one of these proteges of the school, four living near Bordeaux, one in Paris and three in Brittany, and found each one of them a very worth while child.

In a letter to Mrs. Fearnley in 1918, Mr. W. W. Price, treasurer of the New York Committee for the Fatherless children of France wrote as follows:

"I have recently received several subscriptions from different Chapters of the Graduates of St. Mary's Hall. This indicates a fine spirit of helpfulness and service on the part of your school and I beg to assure you of our appreciation of the hearty co-operation which this committee is receiving from you and your present and former pupils."

The Commencement of 1918 showed the spirit of the school. The

pageant that year was entitled *War and Peace*, and on Commencement Day, each of the graduates, instead of carrying flowers as had been the custom for years, carried one of the Allies' flags: it was interesting that the number of graduates that year was the same as the number of Allies.

But it was not only at the Hall that St. Mary's Hall girls were doing their "bit" to help. Many of our graduates were working in canteens and camps in this country and abroad.

Among the girls working overseas were:

Margaret H. McElroy, 1875
Mary S. Montgomery, 1884
Anne Zollars, 1909
Margaret King, 1910
Rosamond McIntosh, 1913
Isabel Emerson Waddington, 1914
Helen Clark, Associate.

We cannot pass over this list without a special mention of Anne Zollars, who only went to France after the Armistice was signed, under the direction of Mrs. Ernest Seton Thompson in her organization for work with "*Le Bien Être du Blessé*." Anne Zollars drove a motor truck in France, carrying supplies to destitute French people and also in connection with reconstruction work. For this work she was given two medals by the French Government, one being "*Médaille de la Reconnaissance*." She continued this work until the autumn of 1919 when she was taken ill. At first it was thought to be only a bad cold, but it proved to be a most malignant form of Spanish influenza and she died in the American Hospital at Neuilly, Paris, on October 2nd, 1919.

A service was held in the American Church, Rue de Berri, with representatives from the American Embassy, American Army, American Navy, French Army, French Service de Santé, the Red Cross, Young Men's Christian Association, Knights of Columbus, French nurses and personal friends. It was practically a military funeral: the coffin was covered with the American and French flags and on them were placed her military cap and medals. A tablet was later placed in the Chapel of the Holy Innocents at St. Mary's Hall in loving memory of Anne Zollars by members of her class and Hall friends.

During the years 1900 to 1925, besides the material improvements made and the deep feeling the war had kindled, the work of the school was being carried on under an excellent staff of teachers, college gradu-

ates and specialists in their own subjects, and the spiritual life of its pupils was being strengthened by the chapel services and Mr. Fearnley's religious classes.

Cornelia pointed to her children as her jewels. Like that Roman matron, we can point to the school's graduates and former pupils who show by their daily lives what St. Mary's Hall gave them; surely a better testimony than pages of printed comments or paragraphs on scholastic matters.

During the twenty-five years under Mr. and Mrs. Fearnley four hundred and forty-one girls were graduated: of these only thirty-three went to college, though many took the entrance examinations to college successfully. Marriage seems to have been the *summum bonum* for most of the graduates with three hundred and fifty married, most of them happily married.

As one looks over the list of those graduates, one finds that many took up business or professional work. One finds among them teachers, trained nurses, artists, singers, secretaries, actresses, sculptors, landscape gardeners, decorators, writers, advertising agents, positions in shops as buyers, some with shops of their own, dancers, directors of physical sports, social service workers, and one missionary. The stress of the work at the Hall during those years was placed on two subjects, character and conduct, which outlast algebra and Latin and the girls of St. Mary's Hall stand out as having learned those lessons.

Looking back over those twenty-five years, how full they are of happy and vivid memories. One sees the girls starting out on horseback on crisp autumn days; the groups gathered in the evenings in Mrs. Fearnley's sitting room, when she read aloud; the chapel services, morning and evening; and commencements: those never to be forgotten commencements, which one girl described as "making you want to graduate even if you did hate to study." One can see that long line of girls in white, starting with the younger pupils and ending with the graduates marching into the school room to the strains of the march from *Aida*. One has only to hear a bar from it nowadays for the whole picture to rise before one: the seniors and their flowers, the juniors and their staves, and then the thrilling moment when the prizes were awarded; the school's song, at the close, introduced by Mr. Fearnley, the song of his school in England; the pageants on the circle which were begun in 1903 to take the place of the Class Day exercises. The first one in 1903 was Shakespeare's *As You Like It* and the part of Audrey was played by Grace Brewster

(a niece of Miss Julia Marlow) who was a pupil at the Hall that year. For several years the pageant was always a Shakespearean play and then in 1916 it was changed to musical plays, as it was so difficult to hear the voices out of doors. The first venture in that line was *The Mikado*, a splendid production. The last five pageants given before 1925 were written by Mrs. Fearnley and the one based on Mother Goose Rhymes was undoubtedly the best.

"All work and no play" was never a part of the Hall program in those days and every week saw some sort of entertainment: plays, home dances, masquerades, dinners and teas, theatre parties, picnics, sports. It was indeed a happy, wholesome life.

When Mr. and Mrs. Fearnley took charge at St. Mary's Hall in 1900, Bishop Scarborough was just completing his twenty-fifth year as Bishop of New Jersey. Never did a rector and principal find a finer, more helpful and understanding friend. At the time when Mr. and Mrs. Fearnley entered on their work at the Hall, one of the trustees said: "I beg that you will consume your own troubles and cares and share only the pleasant part of your work with the Bishop. He has had problems enough put on him." That became the aim of the new rector and principal and one likes to recall that Bishop Scarborough said a few months before his death that when diocesan worries got too much for him, he would get on the train and come down to Burlington for a few hours and always found there rest and refreshment: that the happiest hours of his life were the ones spent at St. Mary's Hall. He loved the Hall and he in turn was loved by everyone there. His death on March 14, 1914, came as a great shock to the Hall family for he had not been ill long.

Bishop Scarborough was succeeded nine months later by Bishop Paul Matthews, who was consecrated in St. Mary's Church, Burlington, on the Feast of the Conversion of St. Paul, January 25, 1915. In Bishop Matthews St. Mary's Hall found, as did Mr. and Mrs. Fearnley, a kind friend, a loyal helper and a more than generous benefactor.

In 1924, Mr. and Mrs. Fearnley presented their resignation to Bishop Matthews and the board of trustees, to take effect in June, 1925. It had been a hard decision to make, for after a quarter of a century their interests and affections were closely intertwined with St. Mary's Hall, but they felt they had given of their best to the work and it was time to hand the work over to younger hands with fresh enthusiasm.

Mr. and Mrs. Fearnley were to make their home for the future during the summer months at Bonnie Brae, Ogunquit, Maine, where

Mr. Fearnley was to carry on his work as rector of the summer chapel there, St. Peter's by the Sea, which position he had held since 1908. Mr. Fearnley carried on this work until his death in 1935.

Bonnie Brae has become a stopping off place for Hall girls, often with their husbands and children, as they come through Ogunquit on their way north to Canada or Nova Scotia or even just farther down in Maine. That out of four hundred and more graduates about eighty have found their way to Bonnie Brae within the last few years is a tribute of affection which has meant much to Mr. and Mrs. Fearnley.

Mr. Fearnley died in Florida, December 12, 1935. His infinite love for St. Mary's Hall, his faith in her future and his desire to contribute materially, in addition to his personal services over a quarter of a century, were expressed in the following:

"In the Deed of Trust created by Mr. Fearnley sometime previous to his death, he designated St. Mary's Hall as the ultimate beneficiary."

Among the many messages of sympathy which Mrs. Fearnley received at the time of Mr. Fearnley's death, she has selected one which expresses the feelings of the girls toward him:

"Knowing Mr. Fearnley and being one of his children, has given me something infinitely precious: something in friendship, principle and faith, not easily duplicated and in which I find abiding strength in difficult times."

(Author's Note): Mrs. Fearnley generously consented to write the chapter covering the twenty-five years during which she presided over the destiny of the school. It was felt that the young women, from 1900 to 1925, would prefer the words of their principal to the objective phrases of one who must reconstruct the period by means of "historical research." The school and the students emerge from the pages, but except as one reads between the lines, the personality of Mrs. Fearnley remains in the background. Yet this quarter-century will be remembered as the period, impressed more clearly than any other by the magnetic personal leadership of the principal. Her students—now women with children of their own—recall their first evening amid strange surroundings, when Mrs. Fearnley welcomed them by name and in her greeting gave them confidence in her guardianship and in the school. Confidence grew to devotion, not supplanted by the loyalties of maturer years. It is an event, marked by rejoicing, when Mrs. Fearnley comes to town and her "girls" can give her a luncheon. They converse with her as eagerly as they did when she gathered them around her in school-days. They lose, for these moments, the years that have intervened. The high regard of these students, now grown to women's estate, is the tribute to an unselfish personal leadership: the keynote to Mrs. Fearnley's personality.

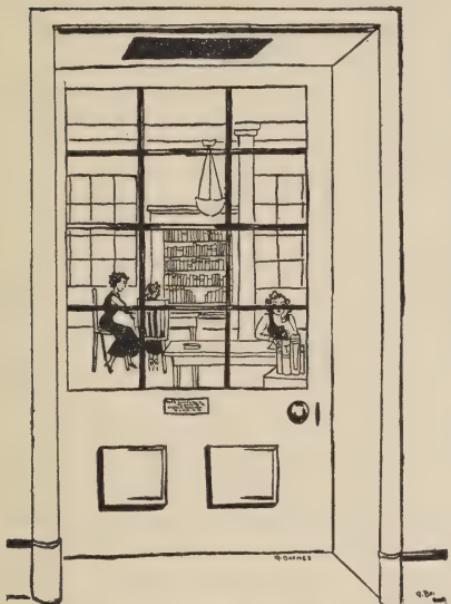
CHAPTER VI.

THE MODERN SCHOOL

1925-1937

"Women in my observation have little or no difference in them, but as they are or are not distinguished by education."

DEFOE: *An Essay on Projects.*



FROM THE opening of the twentieth century until the present there developed wide spread interest and activity in education. In vital research and propaganda, this period resembles the first decades of the school's existence. At that time the educational interest centered on the question of the advisability of systematic training of women's minds; now that that training has been accepted as inevitable, the question has shifted to an examination and evaluation of the purposes and processes of education itself for both sexes.

John Dewey initiated an educational revolution in 1895 when he said: "We are very much in need of a new pedagogy." Those readers who were in school in that year or the years near it will agree that since then a tremendous change has been made in the methods of teaching. It was almost at that precise moment that, with outstretched arms science welcomed education. William James had published his *Principles of Psychology* in 1890, to be followed in 1899 by his *Talks to Teachers on Psychology*. The path was cleared for the union of education and psychology. Countless offspring in terms of investigation and application

have offered panaceas. Psychologists delved into this fertile field and produced a new science, which they called educational-psychology; not only a science, but the trappings of science as well — a whole new vocabulary, as any novice soon learned; and found that he progressed much faster if he knew the words. These scientists talked in terms of "*habits and skills*," of "*medians*," of "*intelligence quotients*" (which they called I.Q.'s). They still believed in the old subjects such as Latin (begrudgingly at first) and history and English and mathematics and science and art; but, and herein lay the difference, these subjects were no longer ends in themselves: they were "*tools*." The emphasis of teaching was changed from fact to function, from impression to expression.

The startling discovery was also made that intelligence could be measured as easily as one measured a room for wall paper; that intelligence was a quality of mind, the quantity of which came with birth and remained with one until death. This was also revolutionary.

These discoveries changed the school, its methods and its attitudes toward children! Children were tested or measured and classified according to their *intelligence quotient*. I. Q.'s were talked about incessantly. It was thus known whether they were using their intelligence or being lazy or were perhaps handicapped by some physical disability. Bright children and morons had consideration in this new educational process, the former to develop to their capacity, the latter to be treated with sympathy and the training to be adapted to their *intelligence quotients*. These two extremes had suffered most under the old regime. In the private school with its small classes, bright pupils have ample opportunity to work to their capacity. St. Mary's does not encourage acceleration or skipping of grades, even among exceptionally bright pupils. Instead it encourages each pupil to work to her capacity and provides an enriched course of study for those able to pursue it. It is felt that skipping a grade is harmful because it places a child out of her natural social, emotional and age group.

This was only the beginning. It followed that the old classroom tests were "*unscientific*," since personality entered into the teacher's making out an examination. Therefore these new scientists devised impersonal tests — group intelligence tests, diagnostic tests, promotion tests, subject matter tests, scholastic-aptitude tests, and achievement tests. Presses were kept busy printing literally millions of copies of such tests. Schools now kept scientific records of each pupil, and in addition found the median for each class and predicted the percentage of failures. No longer should

a student fail without authoritative investigation; the failure was hereafter the teacher's because, with all this revelation, the curriculum must be adapted to the pupil's needs.

And so, schools across the length and breadth of the country went through an orgy of revising their curricula. Every grade was analyzed in terms of the desired "habits and skills." Whole communities rewrote their courses of study in terms of these new values. The experimental school, where new methods were tried, evaluated and improved, became part of every first rate department of education in Normal School and University.

Certain schools, both public and private, whole heartedly in sympathy with this new movement which centered on the needs of the individual child (a curious phenomenon in an era of standardization and mass production), and willing to experiment with it, were organized as *Progressive Schools*. These schools have an association and a literature. They have been subject to criticism on the ground that they have been too willing to accept certain practices as progressive simply because they were new. Nevertheless, they have done a great deal for American youth, and the course of education has been re-interpreted and re-valued. We have been forced to ask: What is mind? What are we doing to the minds in our care? What is the purpose of education? What are the best methods for realizing it? How can we best co-ordinate the mind and body? It is a long road which has been traveled since Horace Mann wrote his reports and the Lexington Massachusetts Normal School began.

The *Project Method* was one of the early manifestations of this questioning attitude. By insisting on motivation the child was given an opportunity to see the necessity for any work undertaken. The *Project Method*, setting aside the old rigors of departmental systems, projected a problem which involved any or all branches of knowledge and might require a month or a year for its solution. The time element was revised to harmonize with the work undertaken. The children worked on the problem, unaware of whether they were in a class in arithmetic or geography or history or English. The teacher's job was to see that with the solution of this problem or project, certain desirable values or, in the educational vernacular, certain habits and skills and knowledge had become part of the child's experience. The achievement test enabled the teacher to ascertain the results of her teaching. Two other methods have come largely into use: the *Dalton* or *Laboratory Plan* which organizes the curriculum in terms of work to be accomplished, enabling students to

progress at their own speeds — an individual research method very popular for history and English combinations; and secondly, the *Winnetka System*, designed to correct the evils of the older type of classroom instruction and to perfect a system by which individual achievement may be measured accurately. These are only a few of the many attempts to improve educational practice.

This new education which bowed to the importance of the individual in the scheme of things, demanded much more of the teacher. At first, since the emphasis was on method, scores of *Teachers' Colleges* were filled, especially during the summer term, with members of the profession eager to know what it was all about. Normal Schools suddenly assumed the name and role of *Teachers' Colleges*.

It was not long before it was discovered that too much time was being given to projects involving motor activity and that real mental development was being neglected. So anxious were the educators to exterminate the sing-song reproduction of knowledge that the pendulum had swung to the other extreme; yet no one who recalls the school room at the time John Dewey appeared and contrasts it with the attractive non-institutional atmosphere of that same room today, can underestimate the admirable results attained or discount the sincerity of those pioneers. But the most skilful methods must be enriched by background, by thorough knowledge of the subjects taught, and by what the president of Harvard University calls *culture*. Otherwise methods become an end in themselves, an empty shell and a fetish. The teacher of today must have a better scholastic background, not less. Danger in the progressive movement lies in its administration by insufficiently trained teachers, for much that is slovenly and actually injurious to the child's welfare may be practiced in its name. On the other hand, under skilful guidance, it should eliminate waste and with pupils ranging from normal to unusual intelligence, it means a constantly enriched program. Now that the flames of enthusiasm have been succeeded by the steadier fires of judicial review, the weaknesses are being admitted. The problem at the moment is one of correction and co-ordination.

The new movement endeavors to make the schoolroom part of life, not merely preparation for it. Experiments began in the elementary grades and gradually ascended through the secondary school. They have at last reached the college. We read a great deal these days about college curricula and methods. The focal point just now is the transition period, usually the first year of college, when youth must assume the functions

of adult life for the first time away from the guidance of family or school. Many tragedies occur during this year due to maladjustment. The difficulties come often from a lack of co-ordination between school and college. It has been the custom for the college to set standards for the school. Each higher rung on the ladder of knowledge exercised precedence over those beneath. Slowly a change is taking place. If the educational ladder is to be useful, two things are necessary: each step must be of equal strength, and the lower rungs must be as strong as the upper. These self-evident truths were accepted by the college to mean that it should set the standard of strength in the lower rungs, whereas in reality someone outside the ladder — the designer — draws the specifications for the whole. So it is with education. Life makes the demands. The secondary school should be just as free to dictate standards to the college as vice-versa. But the ideal arrangement is to be gained by co-operation. And something approaching this is now happening. Thirty schools of various kinds and in widely scattered areas have been selected to experiment on the curriculum, unrestricted by the formal demands of the college. Colleges to the number of two hundred and eighty-four agreed, beginning with 1936, to accept students from these thirty schools without examination, follow their careers until they graduate, and compare their individual accomplishments and social responsibilities with students accepted by the old method of college board examinations. There are nearly ten times as many secondary schools in the country, both public and private, as there were in 1890. The problem of articulation is thus increased ten fold. This experiment, when it is completed in 1942, should be revealing and stimulating, and may change the whole relationship between school and college.

Academically speaking, St. Mary's Hall has been an observer during the past thirty-seven years, adopting the experiments after they were proved and not herself experimenting, except as individual teachers or groups desired to solve some problem in a new way. The curriculum today compares favorably with other accredited schools. The classes are departmentalized, but groups of teachers work out projects which unify their subjects; and throughout the entire school, upper as well as lower, the students use the art, dramatic and music departments as tools in carrying out these projects, thus co-ordinating the mind and the hand. In English history at the moment, they are planning an historical journey through England, filling their history room with posters which they themselves have made to illustrate the points of interest, using English literature and

composition to add to the enjoyment, and keeping a diary of the experience. The *Dalton*, or as it is called at St. Mary's, the *Research* method is popular. In class after class there are girls following their particular interests in some topic they have chosen and in which they desire to become an "authority." At the end of several weeks, sometimes even months, each girl presents to the class the results of her investigation, using only a bare outline on diminutive and inconspicuous note paper. She thus learns the art of thinking and forming sentences on her feet, and talking for a period of time varying from thirty to forty-five minutes; and what is most essential, in the preparation of her subject she learns *how* to study. This method, in reality a modified seminar, is used extensively in the junior and senior years in English and American history. It is felt that habits of independent research are being developed which will enable the student to adapt herself quite easily to the demands of college courses.

The study of history is planned as source material for the understanding of present day problems; not in the sense that "history repeats itself," for it does not, but that by comparing problems and solutions of the past with similar problems of the present, the most intelligent solution of the latter may be obtained. "Current Events" are an important part of the curriculum.

In English these classes often produce beautiful books, each one representing personal illustrations and selections from current poetry, essays, biography and criticism; or they write, cast and produce plays and sketches. Dramatics occupy an important place in the school life, throughout the entire course.

Three foreign languages are offered. Latin can be elected, beginning in the eighth grade, thus permitting an extra year for fundamentals, and time for appreciation and enjoyment of the language in its relation to our mother tongue. French is begun in the first grade, in order that the pupils may acquire a speaking as well as a reading knowledge. Spanish is elected, usually in conjunction with the commercial course, now proving very popular, and added to meet the demand.

The mathematics department is organized under a modified Dalton plan, enabling students to proceed at individual speeds.

The chemistry and biology courses are planned to include as much practical and household and community applications as possible: analysis of baking powders, soaps, washing powders; cosmetics and drugs; and the study of the pure food and drug acts. In the study of metals and their

alloys, the girls have made jewelry. In photography, they experiment with light; develop and print their own snapshots. They visit the water company plant; analyze the drinking water; study the problems of drainage and community health; nature study in the relation to human well being. The major interest is in laboratory work.

The girls in the lower school learn to handle apparatus; they are acquainted with the scientific method and with the historical background. There is a gradual development of the scientific attitude. This method is adapted from that of the Horace Mann School.

In the lower school the projects are almost always such that each pupil contributes a share to a group result. One class has reconstructed the Mediterranean civilization. Each girl selected a topic, after the minimum essentials had been presented. The results were the walled city of Athens with the Acropolis; "Magna Græcia"; the Nile valley; Mesopotamia; Roman galleys and roads; and Malta under the Knights and the British. All these aspects are background for an understanding of the present situation. In another group, three grades combined to construct a product map of the world. The oldest group contributed skill in drawing. In both these illustrations, oral expression and composition are part of the program. In all work there are minimum requirements; but in the small classes, with students of ability, the results far exceed the minimum.

The organization of the children below the fourth grade is not departmentalized. Their activities are correlated to develop the hand and brain, and group behavior is stimulated. In these early years the social activities are very important; dramatics occupy a large space. Just now the children are composing a play around the story of *Peter Pan*. They are building a miniature stage, and they will give the play for the upper school. Projects are the sum of the work of the group; composition is the sum of the ideas contributed by each pupil. Music and art are background and illumination of literature, or the basis of oral and written compositions. Anyone visiting the school rooms is impressed with the atmosphere of eager co-operation. In addition they are pleasant places in which to work and play; all have gay chintz curtains and displays of work done, giving them a non-institutional character undreamed of fifty years ago. Even the three *R's* have been reset to the individual, as anyone examining a modern working textbook immediately realizes.

Throughout the entire school, generous use is made of museums, museum lectures, art galleries, concerts; and the proximity to Philadelphia affords easy access to its wealth of source material. Factories and

mills are extensions of the school laboratory; and visits are planned whenever the children need living source material.

Another development of the twentieth century has been the *Junior High School* and the *Junior College*; to the former, private schools in the East have made but slight contribution; the latter are in the East more usually connected with the private school, in the West with the public school. Education has ceased being a process of mere "polishing" for the daughters: it is a process of fitting one to be useful in some vocation, to be socially minded, and to make intelligent use of leisure. In the East and South the *Junior College* attracts more young women than young men. Many girls still do not wish four years of college, but are not ready to forsake all intellectual pursuits at the end of secondary school. The *Junior College* has taken the place of the Female Seminary and the Academy, although its rank in scholarship, if it is accredited with colleges, is comparable to the first two years of the standard college. It is also one solution of the problem of articulation because students have no break at this critical period, and by the time Senior College is reached they are mature enough to cope with the responsibilities of college life.

The trustees of St. Mary's have considered adding a *Junior College* since the Hall receives many applications for one or two years of post graduate work. It has facilities for a dormitory separate from the preparatory school where this group could be given the additional freedom due their years. But this development at St. Mary's awaits the financial resources which a first class *Junior College* demands.

Another problem which the modern school must anticipate was suggested by William F. Ogburn, Professor of Sociology, University of Chicago, in an address before the *Middle States Association of Secondary Schools and Colleges* in the autumn of 1935:*

"Man is the same biologically as he was in the late ice age: we have the problem of the cave man trying to live in the modern city."

What is happening as a result of this condition? According to Professor Ogburn:

"The mental conflict between certain instinctive cravings strongly suggestive of original nature and the forces that strive to conform to cultural standards, has produced nervousness and psychosis as evidences of maladjustment; that nervous disorders exist in modern society in large numbers is a fact; the

* "How is Social Reconstruction Achieved?" Proceedings of 49th Annual Convention, pp. 21-32; "Social Change," by William F. Ogburn, pp. 286-334. Viking Press, 1928.

increase in juvenile crime proves the lack of adjustment between nature and culture; sex problems and divorce are another symptom."

In the past, Professor Ogburn is of the opinion that:

"The best remedy that we have ever had for this difficulty in the past has been religion. Religion in a stationary society, when we couldn't change society, faced the proposition and tried to change human beings. Religion did offer a way out and did offer a solution, and the service which religion has done to society is almost incalculable, because it has led mankind out of this complex of modern life, to the green pastures and the still waters. It has offered him a solace, and I think one of the reasons why we have so much nervousness and mental disorder today is because religion is not as effective in modern times as it was earlier. If religion did exercise as great control over our lives now as it did in the Middle Ages we would not have the mental disorder and nervousness which we now have. So a strengthening of the forces of religion would undoubtedly help a great deal in solving this problem of selfishness and sex and mental disorder and nervousness."

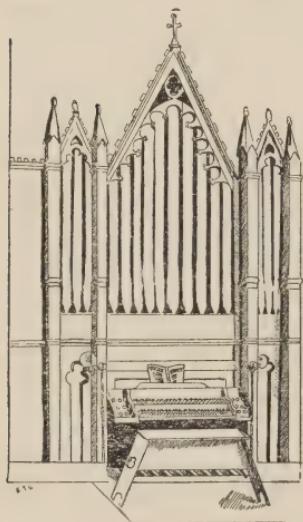
This testimony of a widely known social scientist is encouraging to the advocates of education under religious influences and is their answer to those who believe in stripping the public schools and colleges of all *vital* religious influences and forces. It is their answer to those who would so completely divorce religion and education as to deny that the former has any natural or essential relationship with the latter. It necessarily compels an answer to the question: "What is *education*?"

St. Mary's Hall was founded on, and still holds firmly to, the belief that education is the "leading out," the development of these God-given gifts, talents and capacities with which women as well as men are endowed; that this process of "leading out" or development is best realized in an atmosphere in which religion—the Christian religion—has a natural and normal place with regular opportunities for expression; that religion and education are complementary; and that to neglect one or the other is a betrayal of youth. High scholarship and deep faith are the traditions of the school. This volume has endeavored to sketch the development of both factors as they have changed to fit the needs of each oncoming generation of girls and young women in their necessary adjustment to the life of their time. But the fundamental conception of Bishop Doane is still the driving impulse of the school.

Naturally, there have been modifications in the methods of religious expression. No longer in this or in any other school are students expected to spend four hours on Sundays or long periods on week-days in church or chapel; but a certain amount of time — one service at church and the vesper service in chapel on Sunday, a morning service of fifteen minutes and evening prayers in the study hall of about five minutes on week-days—is required. Since Dr. Fearnley's retirement in 1925, there has been no resident chaplain, but the Reverend John Talbot Ward, rector of St. Mary's Church, Burlington, conducts the services at the school and often, during Lent, invites neighboring clergymen to address the girls at the vesper service on Sunday.

Bible study and Church history are required of every student. Classes meet once a week. Mr. Ward teaches the seniors and the discussions that take place under his stimulating direction make it one of the most popular classes in the school.

As chaplain, as recording secretary of the board of trustees, and as chairman of the committee on house and grounds, Mr. Ward knows thoroughly the inner workings of the school. His counsel is sought by faculty and pupils alike. Without his kindness, his wit, his generosity and above all his spiritual leadership, it would be difficult to visualize St. Mary's Hall.



From 1925 to 1937 St. Mary's Hall has been under three administrations, but throughout that period the present principal, Miss Edith M. Weller, has been a member of the faculty; first as a teacher, then as vice-principal, and now as principal. The school, therefore has the experienced administration of one who has lived with it through these latter day conditions.

Upon receiving the resignation of Mrs. Fearnley as principal, the executive committee recommended to the board of trustees that the school be placed in charge of the Sisters of the Community of the Transfiguration at the close of the spring term of 1925. It was also resolved:

"That the Board contemplates the retirement of the Reverend and Mrs. Fearnley with the utmost regret and wishes to place on record their very highest appreciation of their faithful and successful administration of the school."

The board also decided:

"To confer on the Reverend John Fearnley, the degree of Doctor of Letters, *honoris causa*, and authorized the Bishop to confer the degree at Commencement (1925)," and also to pay him the clergy pension until he reached the retiring age.

The trustees, during the last two years of the Fearnley administration, had been investigating different schools in regard to rates, curriculum and costs. As a result of the investigation, certain recommendations were adopted: (1) To reduce the tuition, and to charge thereafter a flat inclusive rate; the executive committee to fix the rate. (2) The points of emphasis under the new management were to be, "simplicity, scholarship and a definite Church atmosphere." (3) The policy of granting scholarships was "to be as generous as possible, by nomination of the Bishop and consideration by a committee appointed for that purpose." At that period the board had at its disposal a capital sum of \$12,925., the income for scholarships varying from \$700 to \$800. (4) A higher standard of scholarship was to be attained. As long ago as 1902 a committee on the scholastic standing of the school had been appointed. In that year there was great satisfaction because "a large proportion of the pupils of the school are fitting themselves for college and that the certificate of St. Mary's Hall is accepted by Vassar and Wellesley bespeaks a high degree scholarship, and had doubtless acted as a stimulus to the whole school." After the lapse of a quarter of a century, only 33 out of 441 graduates had gone to college. Through the magnetic personality of Mrs. Fearnley, the school had made many admirable contributions to the lives and the characters of the girls who graduated; but scholastically the school had not continued its leadership in the world of secondary schools. Realizing this, the trustees hoped to see that leadership restored under the Sisters of the Transfiguration.

Some members of the Society of Graduates did not approve of the change in administration. A delegation presented its views to the board of trustees and asked that if the Sisters were to be placed in charge of the school, a lay vice-principal be appointed. They suggested also that the Society have representation on the board of trustees. Both of these requests were granted: the Sisters appointed a lay vice-principal and the

following year the Society of Graduates was directed to appoint two members "to sit with the board as associates" at its meetings. Since that time, three alumnae have been elected to sit as regular members and the recording secretary of the Society attends the meetings.

Sister Edith Constance was installed as principal in the summer of 1925. Immediately steps were taken to carry out the wishes of the board. St. Mary's Hall was accredited by the state of New Jersey, thereby securing admission of its graduates without examination to state colleges and universities. Following upon this recognition of St. Mary's diploma by the state of New Jersey, many arrangements were made on that basis with colleges and universities outside the state.

The tendency of all private schools has been increasingly to encourage a real democracy. From the very beginning of St. Mary's Hall the vanity of young women desiring to express itself in an abundance of clothes had been a problem. Bishop Doane was forced to decry dress and jewels as woman's weakness and to beg for simplicity. The Sisters are to be applauded for having effectively solved the problem. Competition in clothes during school hours was eliminated in 1926 by the device of requiring a uniform. This uniform is very attractive: bright blue English broadcloth, made like a jumper and worn with a white tailored blouse. The girls find it an easy solution to the problem of "what to wear." The parents find that it saves them much money and many hours of shopping for the school wardrobe. The girls look so young and eager and unpretentious without the artifices of elaborate clothing and make-up that it more than compensates for the abandonment of the former policy. For dinner, simple frocks are worn and for dances, recitals and evening lectures, more formal evening clothes.

During the administration of the Sisters of the Transfiguration, Ruth Hall of Asbury Park, a school for younger children, was merged with St. Mary's Hall. The red brick house on the river bank was set aside for that purpose, but was ultimately changed into a senior house and the smaller children were housed by themselves in the main building. Thus in inclement weather they are not forced to go outside the buildings for classes or meals. In a private section of Doane Hall they have their own life under an exceptionally sympathetic house-mother, Miss Eliza Dougal, whom they affectionately call "Dougy." This lower school in the boarding department receives particular emphasis and interest.

It was during this administration, 1926, that the summer school for women church workers was invited to use St. Mary's Hall. This school

meets for one week, usually the first week in July. No moment is wasted during this week, so well organized are the activities. The time is divided into work, devotion and recreation and affords an amazingly rich experience for the women workers and church school teachers of the diocese. The instructors are selected from the clergy of the diocese and the office force is recruited from the Diocesan House in Trenton. At present the majority of students are under twenty-five years of age, many of them being in their late 'teens. The outstanding ceremony of this summer school is the floating down the river of a large cross with lighted candles. In the chapel at dusk, the school assembles to bless the cross and insert the candles. In procession it is carried to the river's edge and towed to the center of the river where it is started on its course. Its lights are reflected in the dark mirror of the river. Crowds of people gather to see this very impressive ceremony.

During 1925-26, a modern, low pressure, central heating plant was installed and the cost of this added to accumulated debts made an indebtedness of approximately \$70,000. At the suggestion of one member of the trustees, it was determined to pay this off by subscriptions during the next three years. Some \$46,000 was raised among the board's own members, and the balance was carried as a floating indebtedness.

The school desired above all else to widen its usefulness by admitting girls who, by scholarship and personal qualifications, deserved the education it could give but who could not always pay the full tuition. To do this it could not depend solely on the revenue from tuition. It must be endowed that it might lower its tuition and set standards of entrance not based on wealth. If this could be done the school would be free to select its students on the threefold basis of mind, character and culture. . .

In the meeting of the trustees on June 11, 1926, the Bishop stated that he and Mrs. Matthews would contribute an endowment of \$50,000 within six months, to be known as the *Harriet Procter Matthews Memorial Fund*. The board in accepting such a generous token of esteem and faith in the school expressed its deep appreciation "of the action of Bishop and Mrs. Matthews." This exceedingly generous gift was the initiation of the endowment campaign.

From 1887 to 1925 the trustees had pursued a policy of having women from the laity as principals in place of clergymen. It was felt that the school had lost something of its churchly atmosphere by not having a clergymen actually at its head. It was now hoped that by having as prin-

cipal a member of a religious order the advantages of both a lay and a clerical principal would be obtained. But after two years the Sisters of the Transfiguration resigned and it was decided to return to the policy of having a lay principal.

Great care was taken in selecting a new principal. A nominating committee canvassed the field and made their recommendations to a special election committee composed of members of the trustees and representatives of the alumnae. In the spring of 1927, Miss Ethel M. Spurr, then vice-principal of the Berkeley Institute of Brooklyn, was elected as principal of St. Mary's Hall. Miss Spurr was a graduate of Radcliffe College and had received her Master's degree from Columbia. With her experience and personal charm, her selection augured well for St. Mary's.

The school needed a larger library and an up to date chemistry laboratory if it was to become accredited by the Middle States Association of Secondary Schools and Colleges. In 1926-1927 an alumna gift of \$600 in memory of Bishop Doane had enabled the school to buy a nucleus of new books. The New York Chapter of the Society of Graduates gave \$350. Miss Sarah Olden, a member of the class of 1887, gave \$1506 in memory of the Very Reverend Alfred B. Baker, D.D., a trustee of the school from 1878 until his death in 1928. The income was to be used for the purchase of books. A room off the Nelson corridor, formerly the English classroom, was set aside for the Baker library. Shelves were built to the ceiling and tables for reference were installed, the librarian's desk being one which Bishop Scarborough had used for fifty years. The Hall now has more than 3,000 volumes including all standard reference books, catalogued under the Dewey system. In addition, the library is a member of the inter-library loan association and has the use of books from the Burlington County library and on occasion from the Princeton and University of Pennsylvania libraries. New York and Philadelphia newspapers and the better periodicals are regularly received. The library is open six hours each day under the supervision of a trained librarian who helps the students in their research problems and stimulates interest in reading by attractive displays of books, periodicals and suggestive material.

To provide for a proper laboratory it was decided to convert the west wing of Fairholm, using two large connecting rooms for class work. This space is ideal for the purpose and has been so equipped that it can present work preparatory to college.

In addition to these improvements which strengthened the academic position of the school, certain material comforts were added. Modern

bathrooms were installed in Odenheimer and Doane halls. Renovating was done where necessary and comfortable beds purchased. An automatic stoker in the furnace room has saved both labor and fuel. To increase further the charm of the chapel, a Gothic corridor was constructed from the Nelson corridor. All of these improvements have been made possible by the generosity of the trustees.

The construction of the Burlington-Bristol bridge brought an indemnity of approximately \$8,000 to the school's treasury. It increased the school's territory for day pupils by opening up the Pennsylvania shore, and now the school bus makes regular trips to Bristol.

In 1933 Miss Spurr resigned to become head of Northrop Collegiate School in Minneapolis, Minnesota. The board of trustees adopted the following resolution:

"It is with deepest regret that the Trustees accept the resignation of Miss Ethel M. Spurr, who has served so faithfully and well as Principal of the Hall for the past six years. Under her devoted leadership the scholastic standards of the school have been maintained at a high level, the social life of the school has been democratic and wholesome, and all of this has been crowned with a natural spirituality and devotion which has characterized the whole life of the school.

"We wish to extend to Miss Spurr our heart-felt thanks for the vital contribution she has made to St. Mary's Hall, and we wish her every joy and success in the new and larger work to which she has been called."

Upon Miss Spurr's resignation, Miss Edith M. Weller, the vice-principal, was elected principal. Miss Weller had been associated with the school since 1926 and knew its problems from the standpoint of the teacher and the administrator. She was graduated from Middlebury College, Vermont, and back of that is a clerical heritage represented by her father who is a priest of the Church and an uncle who is a bishop in the Church of England. Admirably fitted by education, experience and upbringing for the position, she brought to it, in addition, a rare understanding and sympathy with the problems of youth. During her administration she has emphasized the family atmosphere, and each girl takes her share of responsibility as a member of that family. Once having entered the school it is now very rare for a girl to leave it until she has graduated.

St. Mary's has an air of responsible freedom and naturalness in the give and take of its life. This even the most casual visitor notices. Rules in the old sense have almost entirely disappeared. The old Jeffer-

sonian dictum (now disparaged in civil government), "that government is best which governs least," is here exemplified. One iron clad prohibition exists: "no smoking." In other matters conduct and courtesy are treated as the necessary obligations of a self-respecting character and as being essential to the best interests of a group trying to live in harmony. It is seldom necessary to use stern measures. If a girl has not the intelligence or has not developed to the point where she connects freedom with responsibility, she must be instructed through self-denial. The discipline of the school is in the hands of a committee of which the principal is chairman.

In the last decade the school has become better and more favorably known in the college world. In 1931 Miss Spurr applied for the Hall's admission to the Middle States Association of Secondary Schools and Colleges. The application was refused on the ground of inadequate library facilities and too short a school year. Both of these discrepancies have been remedied. Nothing further was done about the matter of becoming accredited until 1935 when Miss Weller again applied for membership. For some time St. Mary's had been sending girls to different colleges and by private arrangement its diploma was being accepted for admission. Students were taking the college board examinations with considerable success. It was felt that the school with its excellent equipment, its fine faculty, its curricula and methods in harmony with the best in the country, should receive recognition for its present achievement. It was formally requested that a *visitor* from the Association inspect every detail of the school. The Association assigned Dr. R. D. Matthews, Assistant Professor of Education at the University of Pennsylvania, to make the investigation, and early in November, 1935, he spent a full day at St. Mary's, visiting classes and inspecting the plant. Following his visit he wrote the principal as follows:

"I received a very favorable impression of your school. You have an able group of teachers and a well selected and apparently very co-operative groups of pupils. They seemed to know how to work and gave evidence of an excellent preparation. The standard of achievement was high.

"The teachers were interested in the girls. The work assigned to be done by the girls and the activities carried out in the classrooms were excellent.

"With the return to normal or at least improved conditions, some attention should be given to arranging and equipping the science rooms more adequately. More satisfactory work

tables should be provided. Charts and diagrams together with a demonstration desk for the teacher should be supplied. The materials for biology seemed inadequate.

"I think you and your teachers deserve high commendation for a very fine pupil morale that was constantly shown. The girls seemed to be one big family, thoroughly enjoying what they were doing in addition to realizing the importance of doing good work.

"I believe that you have an excellent school and so reported to the Commission."

Acting upon the suggestions of Professor Matthews the laboratory equipment was brought up to standard, several work tables were built according to the newest specifications; charts, diagrams and the demonstration desk were added. The whole wing was redecorated. Extra materials for biology have been purchased.

At the autumn (1935) meeting of the Association, the name of St. Mary's Hall was read as being admitted to membership. At last St. Mary's Hall had resumed her place among the leading schools of the country.

The financial outlook at this writing has noticeably improved. Like all private schools and some public schools, St. Mary's felt the strain of the depression from 1929 to 1935, although the bulk of the indebtedness antedates the year 1929. The years 1928 to 1930 actually showed a profit, but this profit had to be used to carry the interest on the indebtedness. In succeeding years the interest was paid from the income of the Harriet Procter Matthews Memorial Fund. When Miss Weller assumed charge in July 1933, three things were imperative: (1) the budget must be balanced; (2) more pupils must be secured; (3) work must be started to increase the endowment fund. In order to accomplish the first objective, all salaries were reduced. The faculty rallied loyally to the cause and not only accepted this reduction, but in 1935 accepted another. Despite rigid economies, the budget was not balanced because the enrollment fell to a low of 43 resident and 35 day pupils, a total of 78 for the academic years 1933-1935. The tuition was reduced to a scale ranging from \$700 to \$900, depending on the grade; but this reduction failed to bring in a sufficiently large enrollment.

Miss Weller suggested to the board of trustees the necessity of engaging a field secretary to secure pupils for the school and to refute the opinion abroad that St. Mary's did not have a sufficiently high scholastic standard. As soon as the public could be shown the falsity of the opinion,

the school would share in the increasingly evident return of good times. The result of the first year's attempt to put the Hall before the public in its true position raised the enrollment from 78 to 102, of whom 36 were new students. Best of all the figures showed that sixty per cent of the new students were preparing to enter college. This balance of sixty-forty is what St. Mary's desires to maintain. Miss Weller considers that the majority interest in college instils and keeps the respect for intellectual achievement high and the forty per cent interested in art, music or commercial subjects prevents the groove of academic proficiency becoming narrow. There is room for both courses and the school desires both types of students.

The roster of states has diminished in these latter days. No longer do many girls come from the far West or the South or New England. The reasons are obvious: in almost all sections of the country there are splendid day and boarding schools. Again, since many girls in these days are preparing to be away from their homes for the four years of college, parents wish them to be at or near home during the preparatory school period. The expense of long distance transportation is still another factor. A less obvious but important consideration is that when a girl attends a school near home, she has the advantage of making friends among those with whom she will probably be closely associated the rest of her life.

Almost all of the students now at St. Mary's Hall are taken to and from school in automobiles. Their parents come often to the school to see them. Every Sunday afternoon the circle is filled with cars; tea is a friendly hour, with the girls as hostesses; the vesper service at five o'clock is attended by parents and friends as well as the school family.

In the early days of the school competition existed between the railroad on the one hand and the river and the canal on the other. Today the scene has shifted to railroad and motor. No longer do public passenger steamers ply the river, and no boats of any kind pass through the Delaware and Raritan canal. Occasionally a girl comes by airplane. Will the next generation come from afar, by air? At present the following states are represented: Delaware, Maryland, New Jersey, New York, Pennsylvania, with one student each from Connecticut, Maine, North Carolina and Georgia. It will be interesting to see if during the coming generation the airplane has the same beneficial influence upon the school's patronage which the development of the railroads had during the first generation of its history.



St. Mary's Hall from the Circle—this part of the original campus has been considerably changed by the addition of Odenheimer Hall to the left, and Scarborough Hall to the right

There is a day school in addition to the boarding department. The school bus plies daily to and from Mount Holly, Beverly, Edgewater Park and Bristol, Pennsylvania. There are forty pupils in this group. The school is anxious to increase that number, to a point where the two departments are approximately equal. The day pupils are an integral part of the school life, its recreational as well as its academic activities.

The depression emphasized strongly the need of an adequate endowment for the school. The indebtedness and the declining revenues from tuition made its need acute. The Right Reverend Albion W. Knight, Bishop Coadjutor of New Jersey and a member of the board of trustees, agreed to undertake the chairmanship of the committee for the Advancement of St. Mary's Hall which would include in its endeavors the raising of an endowment fund. Bishop Knight had raised a huge sum twenty years before for the University of the South, Sewanee, Tennessee, of which he was then president and vice-chancellor. He now made a thorough study of the situation at St. Mary's and consulted with such experts as the General Education Board possessed. They informed him that such a school as St. Mary's should have an endowment fund of \$250,000 to tide it over the slumps which are inevitable over a long period of years. The approval of the Diocesan Convention was obtained and its backing assured. His committee included members of the convention in addition to members of the board of trustees. One of the most encouraging responses came from the clergy of the diocese who subscribed, in the very depths of the depression, very considerable sums out of their slender purses. Bishop Knight is still chairman although he resigned as Bishop Coadjutor of New Jersey in November, 1935. Now that conditions have improved, the prospects for more tangible fruits are bright.

Bishop Knight has been a staunch friend of St. Mary's Hall, and the affection of the school for him was expressed at the Christmas party of 1935 when he received the following verse as his place-card:

"There was many a Knight
With armor bright
In days of yesteryear,
Who played his part
With valiant heart,
And held his honor dear.
Though now lost to sight
Is that armor bright
With days of yesteryear,

There remains in its place
The charming grace
Of a Knight to us most dear.
We welcome his coming,
We sigh at his going,
We await his returning,
Now don't keep us yearning,
Bishop Knight."

FRANCES TAYLOR.

Within the last few years, several important physical improvements have been made. The Philadelphia Chapter of the alumnae refurnished the living room in Doane Hall in harmony with the period of the building. Another change which is a veritable transformation has to do with the kitchen. For many years the inconvenience of wheeling food from the old kitchen along the passage under Doane Hall to the dumb waiter in Scarborough Hall had been deplored. Miss Weller presented to the trustees a workable plan for remedying this unsatisfactory condition and in the summer of 1934 it was put into effect. The basement in Scarborough, under the present dining hall, was transformed into a modern kitchen with ample electric refrigeration and up to date stoves and bakery. Practically all pastries and desserts are made here. The food, as students will testify, is excellent.

The grounds have been improved; a memorial garden and a pool have been added to Fairholm. This spring, one of the patrons, whose daughter is in the upper school, has landscaped the grounds of Riverside. Each morning there appeared a corps of gardeners, with truck, tractor and tools — clearing, plowing, transplanting, sowing. A rock garden, under some of the fine old trees, is included in this generous gift to the Hall. The outside of the school has been painted. Altogether the plant is in excellent condition to begin its second century of usefulness.

The board of trustees intends to restore the normal salary schedule at the earliest possible moment and a beginning has already been made by making in 1936 a partial restoration. For four years the faculty has stood loyally by the school and now that a balanced budget can be visualized, this loyalty is to receive proper recognition.

By generous and constant gifts of time and money, the trustees, the alumnae and the many other friends of St. Mary's have made the school what it is today. Space will not allow us to record each gift or to mention each deserving name, but this volume is a memorial to the faith and

time and wealth and that "expense of spirit" which have through a hundred years ministered to the life of St. Mary's Hall.

But we should not be telling a true story if we failed to mention the devotion, generosity and courageous leadership to the cause of Christian education in and through St. Mary's Hall, which have characterized him to whom this volume is dedicated. The present Bishop of New Jersey, the Right Reverend Paul Matthews, D.D., has given to St. Mary's his mind, his heart and his purse — and all without stint. Probably a year has not passed since he has been president of the Hall that he has not made generous gifts to the school for one thing or another; and including the gift to the endowment fund, the total must be nearly \$100,000. During "the times which have tried men's souls," Bishop Matthews has been a tower of strength and a rock in the midst of the storm. Frankly, we do not know how the school could have weathered the depression without him. At the most critical point he announced to the Diocesan Convention that "St. Mary's Hall would not be closed except over his dead body" and this bracer strengthened the faint-hearted. Fortunately, as we have seen, the corner has been turned and St. Mary's appears to be entering an era of even greater usefulness.

A visit to St. Mary's Hall acts upon Bishop Matthews as it did upon his predecessors — as a tonic; it enables him to shake off for the moment



"the care of all the churches"; his social charm, contagious laughter and ready wit find once again free play and whole-souled expression. The host of the Bishop's Feast, leader of the Grand March, conductor of the Virginia Reel—all these things will go down through the years as part of the Hall's appealing traditions because they symbolize the joy of life and, as the Bishop himself has said, the joy of religion.

Under Bishop Matthews the many administrative activities of the diocese have been unified in the Cathedral Foundation. Since 1934 St. Mary's Hall, for the first time in its entire history, has been an official institution of the Diocese of New Jersey, and formally accepted as such by the Diocesan Convention. The Hall's charter was changed to effect the necessary adjustments and the trustees of St. Mary's are now elected by the Cathedral Foundation.

Bishop Matthew's interest in New Jersey dates from his college days at Princeton where he was graduated as valedictorian of his class in 1887. He was born on Christmas Day, 1866, in Glendale, Ohio, the son of Stanley Matthews, Associate Justice of the Supreme Court of the United States. After finishing at Princeton, the present Bishop of New Jersey entered the General Theological Seminary, graduating in 1890. Ordained deacon in 1890 and priest, 1891, he served as a member of the famous Associate Mission in Omaha, Nebraska, from 1891 to 1895; as rector of St. Luke's Church, Cincinnati, 1896-1904; as Dean of St. Paul's Cathedral, Cincinnati, 1904-1913. He declined his first election to the episcopate as Bishop Coadjutor of Milwaukee in 1905. From 1913 to 1914 he occupied the double post of Dean of the Cathedral of Our Merciful Saviour, Faribault, Minnesota, and Professor of Divinity, Seabury Divinity School. Elected Bishop of New Jersey, October 7, 1914, he was consecrated in St. Mary's Church, Burlington, on St. Paul's Day, January 25, 1915.

"During Bishop Matthews' episcopate the number of clergy has increased from 132 to 167; parishes and missions from 167 to 181; communicants from 24,000 to 34,000. Offerings for parish, diocese and general Church work have increased remarkably over twenty years ago in spite of recent recessions due to the financial stringency of the times. The ratio of population to each communicant in the Diocese of New Jersey is now about 40.8 to 1, which places it eighth among the dioceses of the American Episcopal Church, being exceeded only by Washington, Connecticut, Rhode Island, Virginia, Pennsylvania and Maryland in that order."*

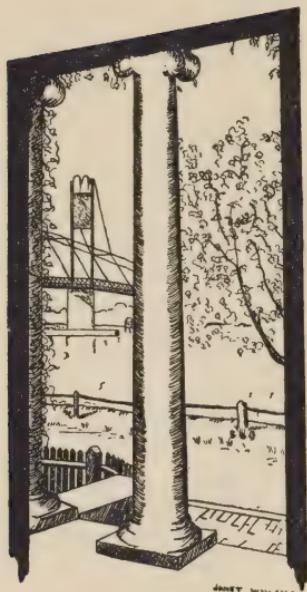
*Walter H. Stowe, *A Short History of the Church in New Jersey*, p. 22.

Having successfully led both school and diocese through trying times, the Bishop is soon to have a new Coadjutor, Dr. Wallace J. Gardner, to assist him in the administration of school and diocese in what we trust will be a more peaceful and prosperous era. In view of the tremendous difficulties which the school has faced and overcome during its first one hundred years, St. Mary's Hall enters the second century of her history with firm faith and high hopes for the future, trusting that she may fulfill the appointed service in Christian Education to which God has called her.

THE VOICE OF YOUTH

by the
CLASS OF 1936

"Right Onward"



THE story of St. Mary's Hall should have been written by those who have made its history: the girls. This defect has at last been corrected by the unselfish devotion of the *Class of 1936*, who gave up the publication of their own *Year Book* to make the publication of the centennial volume financially possible. The profits from the advertising in the supplement which accompanies the history, were generously contributed to help in the cost of its publication. The class has worked eagerly and loyally. The sketches, throughout, are the work of students now in the school. A contest was opened to everyone in the art department. The entire school was offered a prize for the best title: a copy of the book. It was won by Elisabeth Webster, class of 1937.

The one-hundredth class of St. Mary's Hall is leaving to posterity an informal record of their years at school. Through the opening poem, the pen sketches and the essays, let us listen to youth as it reveals itself.

ST. MARY'S HALL

Draw strength and knowledge from my walls,
Ye girls who through them pass!
Set new ambitions burning in your brave and youthful hearts.
Gain courage from my dauntless trees,
Whose shadows on the grass
Have strengthened through the centuries
And cherished youth's fond thoughts.

Hold fast to aspirations born
Within my ivied walls,
Nor term them childish babble when the cares of life you face.
The phantom women gone before,
Who loved my sun-swept halls,
Incite you on with strong ideals
The years will not erase.

So many eager feet have paused
Beside the river's banks,
To dream the singing dreams of youth when soaring standards fly.
So many more are yet to come
And join the valiant ranks,
To conquer unimagined worlds,
And undreamed talents ply.

Seek on for wisdom fearlessly,
Ye girls with searching eyes!
Fulfill ambitions burning in your brave and ardent hearts.
Life yields no more than you demand,
So seek a nobler prize
Than fame and riches' empty sham.
Search now, ere youth departs.

MARGARET I. LONG



I

PORTRAITS

Our Bishop

THE school is humming with excitement. There is a knowing gleam in every eye, and a fresh uniform on every girl. Every room is tidied, and each desk in study hall is put in order. After all these duties are performed, work is forgotten, and everyone relaxes to have a good time with the Bishop. The Bishop? Why Bishop Matthews, of course. The visit of no one else is so anticipated. Finally the Bishop arrives in his long, shiny car. Faces with smiles appear in every window. As Bishop Matthews enters the door of St. Mary's Hall, his glowing personality penetrates every corner of the school. Merry laughs echo through the hall as the Bishop's subtle humor delights everyone. The organ in the chapel accompanies the girls' choir as they sing the Bishop's hymn, *The Holy City*. His talks, whether serious or humorous, whether in the chapel, study hall or the dining room will be long remembered. At commencement his address has a serious undertone, full of wise counsel with a touch of wit here and there to keep us from feeling too depressed. His sermons in the chapel are likewise serious and full of much needed advice. But his after dinner speeches in the dining room touch a lighter vein, and everyone bursts forth into sudden laughter as he finishes one of his sallies.

Bishop Matthews is generous not only in distributing his good humor, but also in entertaining the girls at St. Mary's Hall. Every year he gives a feast, after which our sides always ache, both from eating too much of the delicious food, and from laughing too much. After the feast we have a dance in the gymnasium. Yes, the Bishop dances, but only the Virginia Reel. Every year, after leading the Grand March, he demonstrates just how the Virginia Reel should be danced.

But commencement and the Bishop's Feast are not the only times we see Bishop Matthews. Besides a few short visits, he comes once a year for Confirmation, and whenever there is a trustee meeting.

Bishop Matthew's jolly humor and wise counsel, his hearty laughter and the quiet twinkle in his blue eyes, endear him to all who have ever known him. The only fault we find with the Bishop is that he is too busy to visit us as often as we should like to see him.

JANET WILLAMAN



The Right Reverend Paul Matthews, D. D.
Bishop of New Jersey 1915—

Our Chaplain

OUR chaplain has a bright countenance and humorous eyes. He converses with us on subjects ranging from fine arts to sports and dogs. We could listen to him for hours on end. His quick clipped enunciation and Missouri accent add color to his speech. Mr. Ward likes camping, fishing, and golfing. His constant companion in all kinds of weather is Buckey, an airdale of noble physiognomy.

Perhaps one of Mr. Ward's most endearing qualities is his oblivion to so much affection and admiration from us all. If a man of his religious fervor and strength of character can lead such a fine and varied life, is it for our generation to go floating blithely on through life with no particular use for the religion which is of such obvious value to this man? This thought is the one we shall carry with us.

GEORGIANNE BARNES

Our Principal

WHO understands us, no matter how queer our ways may be? To whom do we turn when in trouble? Yes, we all know: to no other than Miss Weller, our principal.

Miss Weller was born in Fort Fairfield, Maine, and spent most of her childhood days in the beautiful mountains of the New England States. When but five years old she visited England where some of her family live. Since then she has twice revisited England: the last time being only two years ago. She returned to tell us many thrilling experiences. She has made trips both to the South and the West. One of her latest journeys was to the Canadian Pacific.

Miss Weller was graduated from Middlebury College in Vermont. And then, in 1926, she came to St. Mary's as a teacher of mathematics in the upper school. In 1928, she became vice-principal under Miss Spurr, and in the fall of 1933 became our principal; but she became more than that to us.

Miss Weller is like a mother to her school family. We miss her when she leaves us; just as a child misses her mother. To her we can open our hearts. She is a true, loyal guide. We all love and respect her, and we know that when we leave St. Mary's Hall, there are other girls growing up learning to love and respect her as we did. We also know that when we leave St. Mary's, Miss Weller will have a place in our hearts.

JOANNE DUFUR

II

THE CURRICULUM

TENNYSON's words that "the old order changeth yielding place to the new," seem especially applicable to the field of education. In these days of advanced ideas great changes have been made in many phases of modern life but education seems to me to be the salient contribution to progress, if true progress is to be made. During the past twenty-five years outstanding educators have adopted new ideas and methods concerning our education. I am not sure that these ideas are valuable and neither will their originators until their worth is proved.

Our school, St. Mary's, has along with so many other schools gradually changed the old order, and has substituted a new one which is suited to the era in which we live. Because of the advancement and changes in the world the girls of today have to meet many different problems from those that our parents had to face. We have to have a college education, or intensive training in some special subject. These are the requirements that we have to fill in order to earn our living or at least feel that we are prepared for life.

St. Mary's offers a college preparatory as well as a general course so that various types of students will be suited according to their needs and personal preferences. Many of us are not sure while in preparatory school just where our ability lies, but we are given ample opportunity to find this out for ourselves.

The college preparatory course fits girls for college. The general course is offered to those girls who intend to specialize in some particular field upon graduation from St. Mary's. This course gives a student more of a chance to specialize in a subject that holds great interest for her.

There are so many things for a modern school to keep in step with that many difficulties arise. Some colleges have become very liberal in allowing a wide range of subjects to be taken. The problem of college preparation is a difficult one.

St. Mary's Hall gives our minds access to modern education, but at the same time it does not ignore the valuable teachings which have been in practice since the time of the ancient Greeks. When we think of St. Mary's Hall, we realize the significance of the Angel saying:

"Behold I have set before thee an open door."

FRANCES EASTBURN

Courses

A WIDE variety of courses is offered to the girl who chooses wisely, and under guidance, those subjects which she shall carry for the school year.

If a girl desires to enter college by college entrance examinations, she is required to take the college preparatory course. In this course she takes the following subjects: English, history, French, mathematics, Latin and chemistry. Chemistry is usually carried in the junior year. Latin is often dropped in the junior year, and history substituted. If a girl does not wish to take the college entrance examinations, but is going to college, she might take Spanish, history, art or music appreciation and still enter college.

There is a general course offered, in which a girl can carry any subject she wishes so long as she has enough credits to receive her diploma. This course will not admit to college.

The commercial course offers shorthand, typewriting, general mathematics and bookkeeping.

Sacred studies and physical education are required of all students.

Other subjects offered are biology, psychology, art, music, interior decorating, and costume design. The last two courses meet only twice a week but these are minors and it is a pleasure to take them.

Music lessons are given to those who desire them. Lessons are either once or twice a week as the pupil wishes, but there is practice every day.

LILLIAN STYER

Sport Life at St. Mary's Hall

Due to the fact that physical education is an important factor in school life, St. Mary's Hall has seen to it that athletics have been included in its curriculum.

Although many changes have occurred in regard to athletics, at the present time they are absolutely compulsory in education, both in private and public school.

The athletics at St. Mary's Hall are varied and there are many branches of them. The sports in their respective seasons are: hockey, riding, archery, tennis, basket-ball, and track, as well as ice skating and canoeing. There is a manager elected by popular vote for every sport. In hockey and basket-ball, games with other schools are played.

Plenty of fresh air and exercise build up strong bodies and at St. Mary's Hall every girl is supposed to report for some sport, usually outside, weather permitting. Girls are more robust than a generation ago.

This year, for the first time, St. Mary's Hall organized a Girl Scout Troop.

LOUISE C. SPEACE

A School Day

THIS morning at seven o'clock when the rising bell so rudely interrupted our peaceful sleep, we realized that another week of school had begun. Although we were allowed thirty minutes in which to wash and dress, we found it necessary to hurry in order to be ready when the bell summoned us to breakfast at seven-thirty. After all had assembled grace was said; then the stream of conversation began. This flowed on until the meal was finished. The task of tidying our rooms was quickly accomplished and the diligent student had half an hour more in which to study. Those not studiously inclined had the opportunity of listening to the radio in the social hall. The chapel bell was rung at eight forty-five. It called us to our morning service. By this time we were fully awake and ready to begin our work for the day. As usual the classes started at nine fifteen and there were five periods before lunch. The periods this morning seemed less than the allotted forty-five minutes for we had planned so many interesting things in the different classes. In chemistry we discussed the probability of going to Philadelphia to the Franklin Institute. In music appreciation we talked of going to Trenton to the symphony concerts during the year. The history of art class seemed very pleased at the prospect of seeing an art exhibit at some future date.

When one o'clock came there was a rush for the dining room. We needed no bell to invite us for by that time we had ravishing appetites. Just imagine what it was like when all the classes came before lunch. It must have been very trying to have only crackers and milk to sustain one between the early breakfast at seven-thirty and lunch at two o'clock.

Two more classes followed lunch and at three o'clock the bell rang for the end of school. We assembled in the study hall where our mail was given us and we were dismissed.

This afternoon the hockey teams were to be chosen, so everyone who had any hopes of making either the first or second teams came out for practice. The tennis courts had been marked so that practice for the tennis tournament began. Archery was chosen by many for their after-

noon sport. At four-fifteen a bell called us from our play to attend a glee club rehearsal. We are planning to give several concerts this year at near-by schools. These concerts are always followed by dances and we prepare for them willingly. At five o'clock study-hall began. Those who had made the honor roll had the privilege of studying in their rooms for it was supposed that these girls knew how to study and did not need supervision. Study-hall lasted for an hour after which we dressed for dinner. The dinner gong sounded at six-thirty and once again the dining room became a place of lively chatter.

After everyone had been dismissed from the dining room we had evening prayers before commencing study-hall. Evening study-hall lasted from seven thirty until eight forty-five. The time passed so quickly that we scarcely had time to finish all of our homework, but of course we were glad to hear the bell which broke the quiet spell, for it meant the beginning of an hour of free time. Many spent this leisure time dancing in the social hall, others read while some knit on the sweaters they were diligently making for Christmas presents; but whatever the occupation might have been, we were glad to stop at a quarter of ten when the bell for lights-out rang.

And so a typical, busy day at St. Mary's Hall comes to a close.

MARGARET BONSALL

A Week-End

IF ONE stops to contemplate how quickly the week goes and then comes to the week-ends, the result will be that the week-ends go even faster.

Saturday many things happen. The morning is all our own, to do with as we please. In the afternoon almost "en masse" the girls go downtown. The seniors are privileged to go unchaperoned. The afternoon usually means a movie, or shopping, with a final climax of enjoying a huge, delicious sundae.

Saturday evenings, different classes and clubs entertain. Some of these entertainments are: plays, hayrides, treasure hunts, skating parties, stunt nights, dances and concerts. Mischiefous as it sounds, we sometimes indulge in midnight feasts.

We are also allowed to go to Philadelphia or to take a week-end away.

In this way, you can see, the week-end is always busy and interesting and there is no time for melancholy and homesickness.

ESTHER WEIR

The Relations Between Teacher and Pupil

IN the early days of St. Mary's Hall, the attitudes of the pupils were more subdued compared to those of the pupils of today. The girls were more formal in their speech, mannerisms and conduct before their teachers. For this reason, the girls could not make as friendly and natural a companionship as can be gained today. It is pleasant to know that you have acquired a friendship, especially if it is that of a teacher. The relation between pupils and teachers should be such that the students have confidence in their teachers and feel free to go to them for good and wise advice and answers to any question that may be puzzling. Tactfulness is a great virtue and when one feels like talking freely, don't forget that something is gained by obtaining this virtue.

On Valentine's Day, "little boy" is going to send his rather large teacher a comic valentine, a cartoon of an intensely skinny teacher decked out in violent colors of purple and red with horn rimmed glasses on a long, bony nose. We have little boys here but not a teacher of that description. Some take for granted that a faculty member's only function in school is literally to pound knowledge into one's head and that therein lies her sole duty. In any private institution, school hours exist for only a part of the day; in the spare hours that are spent with classmates and teachers, perhaps knitting a sweater and chatting, conversation should not be stilted and uncomfortable but friendly and attractive.

Social events bring teachers and pupils together in a still different atmosphere, but not that of a gawky, little girl with her stiff organdy dress and big hands and feet. Emerson says that a friend is a person with whom you may be sincere. At any rate, an understanding, friendly relation between a teacher and her pupils, such as exists here today, lends a happy atmosphere to the school.

CATHERINE SAUNDERSON
and CATHERINE CLINTON

III

*SPECIAL DAYS**Open House Day*

ONE of the most eventful days at St. Mary's Hall is Open House Day. Open House Day was inaugurated in 1931, and since that time has become an annual event.

Open House Day is usually on a Saturday in November and is a day for the patrons and friends of St. Mary's to visit the Hall. Open House Day is held at this time of the semester because school life is in full progress. The new girls are thoroughly acquainted; athletics are organized, as are numerous clubs — the Dramatic, Sketch and Glee Clubs.

On Open House Day the morning is devoted to sports. Baseball games, a hockey game between the Varsity and the Alumnae, tennis or ping-pong matches between mothers and daughters are a few examples of what the morning program consists.

Luncheon is served in the dining room followed by an entertainment given by the Dramatic Club. Numerous plays have been presented in the past years by this club.

The remainder of the afternoon is usually spent in meeting the various teachers and in going over the school.

BARBARA NEWTON

Christmas Dinner

" 'Twas the night before Christmas, when all through the house, not a creature was stirring, not even a mouse." Miss Weller's voice brought me back to realism. I had been thinking about the wonderful time we had had this evening. It was the Christmas Party at school. The whole day had been one of excitement. "The Christmas Mystery" was given in the chapel which the senior class had had the privilege of decorating. It was beautifully done in holly and evergreens. The juniors had been busy in the dining room at the same time, making it look lovely. There was a Christmas tree in the center of the room and stockings were hung on the mantel. The girls had trimmed the tree artistically with candy bags and balls of various colors. Under the tree there was a Santa Claus and a few dolls scattered here and there. The stockings on the mantel were also filled with candy bags and big striped candy canes which make a stocking seem complete. The girls had much fun filling the bags with the different colored candies. There were trays of it and it took them a great part of the afternoon to get everything ready.

The tables were the next thing to decorate. The juniors, who decorate the dining room, went down to the cellar to get tree trimmings. They arranged bits of it prettily in the center of the table and put a big red candle there also. Place cards were made and put around. The tables were arranged in a horseshoe and Miss Weller's place was in the center. The dining room lights were dimmed and the candles lighted. The girls

drifted into the big cozy room as fireflies coming out of nowhere into a summer evening. The fire burned brightly in the huge fireplace at the end of the room. Grace was said, and then happy murmurs of talk arose. We had turkey and cranberries and all the good things which become a Christmas dinner, ending with ice cream and plum pudding. The voices died down as something large was brought into the room. It was our principal's Christmas present. We only hoped that we had given her what she wanted most.

After we had gathered around the fireplace where Miss Weller was already seated, we sang Christmas carols and songs and then Miss Weller read the Christmas stories and poems — the best of those written by the girls. She then began to read the much beloved little poem about which everyone knows, "The Night Before Christmas."

ANN G. LATTA

Demonstration Day

WE HAVE a day in our school calendar which gives parents much pleasure. It is a day in the year on which we demonstrate some of the things we have accomplished in sports and in our class work.

We have many different kinds of entertainment. There are plays given by the dramatic club. After the plays comes a basket-ball game. The school plays the alumnae. The school has this advantage — the alumnae haven't played for a long time. Whether they have played or not they still remember how to play. The alumnae put up a good fight and sometimes they almost beat us.

There is an exhibition of drawing in the art room of the different projects the art students have been doing throughout the year, after which tea is served in the living rooms.

OLIVIA HERR

Field Day

FIELD DAY is one of the most interesting days in our school year. On that day every girl has an opportunity to show her ability in athletics. The school is equally divided into two teams, the Blue team and the White team. These teams compete for honors.

Field Day was introduced in 1905. It is always held in May. Many of the parents and friends attend. The program begins on the hockey field with a series of races for the different groups of girls. Track is run



The Class of 1936—actually the 100th class to be graduated, since commencements
were semi-annual in the beginning

off first, each girl working her hardest. High jumping seems to be the most popular of the events. The girls are always particularly enthusiastic on this day.

Luncheon is served out of doors. Mrs. Cayford, our dietitian, always gives us delicious food. The tables upon which the food is placed are on one side of the lawn. The people scatter here and there over the lawn.

After luncheon the tennis matches and archery contests are held. Archery is quite a new sport at the Hall and an interesting one. Tennis is very popular. The tournaments are exciting.

Canoe races follow the tennis and archery. The canoes start down at the light house which is about three hundred feet away from the school. The race ends directly in front of the school. There are individual races and class races.

After the Field Day exercises the girls are allowed to go down town with their parents or friends.

ANN G. LATTA

Founder's Day

FOUNDER'S DAY means more to the alumnae than it does to us because of the memories it brings back to them. The service is very impressive and beautiful. The Bishops come to conduct the service. It is one time in the year when all the Bishops in the Diocese of New Jersey come to our chapel. We march into the chapel singing "Ancient of Days," and it is sung very heartily on that day. Before the sermon, we sing "Thou Art the Way," a hymn written by Bishop Doane. The Bishop preaches a sermon, mostly to the seniors who are going out of the school to become alumnae. His message to them is, "That our daughters may be as the polished corners of the temple." While the alumnae are making their communions, the choir sings "Holy Offerings Rich and Rare" and all that time we are thinking as the alumnae pass us, "We soon will be walking up with them."

It is our custom every year to put a wreath of pansies around the frame of the portrait of Bishop Doane. The portrait hangs in our study hall. After the service in the chapel, the school, followed by the congregation, marches out singing "Ten Thousand Times Ten Thousand" and "The Son of God" until we get to the portrait. Before the portrait we all sing "For All the Saints." The Bishop says some prayers and the blessing. We finish the service by singing the rest of "For All the Saints."

A meeting, after luncheon; then you see the alumnae in groups all over the school talking, laughing, renewing old friendships.

OLIVIA HERR

Commencement

THERE IS always a thrill about Commencement Day which occurs the first Tuesday in June. People begin to arrive at an early hour and by ten-thirty the study hall is filled.

After the Bishop, the trustees, Miss Weller, the speaker of the day and faculty have taken their places, the triumphal march from *Aida* begins. The girls march in two-by-two dressed in white beginning with the younger girls and ending with the juniors. Next come the seniors in single file, each carrying a large bouquet of flowers tied with ribbons of the class colors.

As soon as the seniors are seated on the platform, the commencement address is delivered and the awards are given out. The scholastic part of the exercises is completed with the singing of the school chorus:

"O stand we together, together let us call

On God on high who loves us, who loves and cares for all."

FROM the study hall, the guests go into the chapel for the more solemn and impressive part of the commencement. The processional hymn is "Ancient of Days." After a few prayers Bishop Matthews gives out the diplomas with loving words to the line of white veiled girls at the altar rail. He then pronounces the solemn benediction. The recessional ends this simple but beautiful service.

Lunch is served in the Circle for the school and its guests. It is late in the afternoon before the last good bye is said and another year at St. Mary's Hall is ended.

SALLIE LONDON FELL



IV

CLUBS

Dramatic Club

OUR Dramatic Club consists of fourteen members, who present two or three plays on various occasions during the year. The play is a main feature on the program for Open House Day, and at Christmas time the Dramatic Club co-operates in presenting our very beautiful "Christmas Mystery." The pageant, which is our final dramatic presentation of the year, is sponsored by the Dramatic Club, and is held on the Saturday before commencement.

Our meetings are very informal (except when we find ourselves confronted with business). Officers are elected at the first meeting, and rehearsals soon get under way for Open House Day. Miss Foster, our present English and dramatic teacher, coaches us, and we owe our long list of "hits" to her.

A few years ago we combined with the Glee Club in presenting the Gilbert and Sullivan operetta, *The Mikado*, and we have given several of Shakespeare's comedies as pageants, among them, *As You Like It* and *Twelfth Night*. On Open House Day, 1933, we gave a performance of *Little Women*, which was presented publicly, by popular request. Our pageant of the same year was *Robin Hood. Daddy Long Legs*, the popular Jean Webster story, was our selection for Open House Day of 1935.

Our faculty surprises us once a year by laying aside their dignity and assuming make-up to entertain us for one evening. Needless to say, the girls consider this a high spot in the dramatic work of the year.

Dramatic work combines pleasure with education, and holds a big place in our school life, not only for the members of the Dramatic Club, but for all the girls of the school.

MARGARET LONG
and RUTH MACDONOUGH

The Sketch Club

THE Sketch Club is an organization sponsored by the art teacher. Meetings, which are informal, are held once a week. Members are admitted on the quality of the work they submit to the Club.

There is a good deal of work connected with the yearly projects that are taken up. Last year the Sketch club co-operated with the dra-

matic club in producing tableaux of historical and literary characters such as Beowulf, Cæsar, Columbus and Isabella, Lady Macbeth and Helen of Troy. These were presented on the stage and were very successful.

The work done by the Club this year was the drawing of the vignettes for this book. Besides these projects, drawings are done of still life groups and plaster casts in the art room. In the spring, activities are not confined within doors; sketching is done mainly outside.

JANET WILLAMAN
and GEORGIANNE BARNES

Glee Club

SINGING? Yes, everyone loves to sing, and that is why singing has always played such an important part at St. Mary's Hall.

Ever since the days when the girls wore pantalets, there has been a Glee Club. Back in the Civil War days when young girls had sweethearts fighting courageously, they sang songs of war, songs of love, and many merry folks songs. For the last six years, St. Mary's has had the most complete Glee Club ever organized at the Hall. There has been a marked improvement in memory work as in tone quality. In 1929 the Glee Club gave its first concert at a boys' preparatory school. The girls greatly enjoy going to other schools to sing, for the concert is usually followed by a dance and everyone has a delightful time.

Not only do we produce light operas, but through the ever increasing growth of the Glee Club it has been possible for us to enjoy the opera in Philadelphia and the Trenton symphony concerts.

We hope that the love for music will continue to grow as the Glee Club lives on.

JOANNE DUFUR
and ANN LATTA

The Book Club

THE Book Club consist of the members of the Seventh and Eighth Grades, with Mrs. Irwin, our English teacher, as sponsor. The purpose of our Book Club is to read and discuss interesting books and to see good movies together. So far this year we have seen three movies, *The Crusades*, *A Tale of Two Cities*, and *A Midsummer Night's Dream*. We have been reading together *The Little Shepherd of Kingdom Come*, by John Fox, Jr.

One of the attractions of our club is the club library which contains more than one hundred books. We have a complete collection of the works of Louisa May Alcott and Mark Twain. These have been purchased or they have been given to us. Members are allowed full library privileges.

The Book Club is one of the clubs to which girls of the lower school are eligible. From the time girls enter St. Mary's Hall they look forward to being members. Our meetings give us great pleasure and have increased our interest in literature.

NANCY MERCUR
and KATHERINE HELWIG of Grade 7

V

RELIGIOUS CEREMONIES
Opening Service

THE opening service of the school year is very impressive, both to the old girls and the new.

The old girls welcome the sight of the chapel again, and the new girls are surprised to find one so lovely. The sun streams through stained glass windows throwing glints of color everywhere. It strikes against the cross in such a manner that it seems as if the rays go out to welcome each girl as she marches up the aisle. The seniors march at the end of the line, realizing for the first time that in June they will go out forever as students from this beautiful chapel. The old girls feel at home in their pews and the new girls just a bit doubtful as to whether they will like it or not.

This opening service is the Holy Communion which is conducted by Mr. Ward and the Bishop, who welcomes the girls with a few words. He tells them of the great privileges which they have in being able to come to St. Mary's Hall; he urges them to take advantage of the opportunities which are offered; not to shun them, and then wish later when they have finished, that they had made better use of them.

The girls are very much impressed by these words, and they think of them as they march out of the chapel into the study hall to begin the first school day.

LILLIAN STYER

Chapel Service

ONE of the most important phases of the religious life at St. Mary's Hall is the daily chapel service. During the school week chapel service is held at 8:45 o'clock in the morning. The entire student body marches

in the procession. The Processional Cross is carried by the member of the junior class who has attended St. Mary's Hall the longest. She is followed by the students, marching according to height, with the exception of the senior class, who come last. The students sit in the choir stalls in the chancel. The service is then led by the school chaplain, the Reverend John Talbot Ward, who is also the rector of St. Mary's Church. The chapel service consists of a shortened form of Morning Prayer. After the recessional and blessing, the classes for the day begin.

A slight variation of this service is made on Friday. In place of the blue uniforms and white veils, the members of the senior class wear black caps and gowns and the service is usually led by the school principal, Miss Weller.

Every Thursday morning at half-past seven the Holy Communion is celebrated and administered to those who wish to partake of that Holy Sacrament.

Chapel services on Sunday are held in the late afternoon. The procession forms a comely spectacle with the entire school body attired in white. This service consists of Evening Prayer followed by a brief address by Mr. Ward or some visiting clergyman.

Thus, it may readily be seen that the religious aspect of St. Mary's Hall is considered an important phase in the life of the student.

BARBARA NEWTON

The Christmas Mystery

OUR Christmas celebration was first given by the Agape Society of the Hall, a church missionary organization. The Mystery was then called the "Christmas Pastoral." It was very beautifully given on the stage in the gymnasium, being presented in three parts: the Annunciation to the Shepherds; the Three Wise Men seeing the star and following it to the manger of the Christ Child; and lastly, the scene of Mary and Joseph, the manger, the visit of the shepherds and of the Wise men offering their adoration and gifts. During these tableaux the glee club sang Christmas carols.

This was replaced by a Christmas carol service, consisting of *Adeste Fideles*, *O Little Town of Bethlehem*, and *Silent Night*. This was decidedly more impressive as it was given in the chapel. In 1930 the *Christmas Mystery*, signifying the birth of Christ, was presented from the sanctuary of the chapel. It was in four scenes: The Annunciation to Mary, as Gabriel tells her of the strange miracle, which God has chosen her

to perform; the Annunciation to the Shepherds, that the great Messiah had come; the Adoration of the Shepherds at the Manger of the Baby Jesus; and lastly, the visit of the three Wise Men (Magi) bringing their gifts of gold, frankincense, and myrrh to offer as a sacrifice to the newborn babe. This beautiful scene closes a most impressive celebration of our Christian religion, and it has been continued several successive years. Between each scene Mr. Ward reads from the story of the nativity, and Christmas carols and hymns are sung by the school and congregation.

The chapel is attractively decorated in laurel chains with a laurel star hanging over the center aisle. Gorgeous poinsettias adorn the altar and the spirit of Christmas fills the air.

LILIAN BOSCHEN

Baptism and Confirmation

IN MANY cases, the religion at St. Mary's Hall so impresses the girls that they desire to become members of the Church and continue their lives in the religion they have learned to love. Some girls have long desired to become confirmed, but have waited until they felt that they were ready. For these girls the opportunity is furnished at the school, as well as for those who have not been baptised.

Both of these services are always great occasions for those who are to take part, and have been anticipated for a long time by preparation and study so that they are fully conscious of the seriousness of Church membership and the vows which they make at Confirmation.

The Baptismal Service is usually the day before Ascension Day. Confirmation is held on Ascension Day. This is so that those girls who wish it may be confirmed the same year they are baptised. Both services are held in the Chapel of the Holy Innocents. The chaplain administers Baptism and the Bishop of the Diocese, Confirmation. Parents, friends, teachers and pupils attend either or both of these services. All are made to feel the solemnity of the occasion.

JANET WILLAMAN

Baccalaureate Service

BACCALAUREATE SERVICE comes on the last Sunday before Commencement and the seniors march into the chapel for their last evensong. It is a sad occasion for the girls. They sit and listen to the last sermon they, as pupils, will ever hear in the chapel, and they hope they will be able to live up to the ideals which have meant so much to them at St. Mary's Hall.

When the evensong is over and they march out, perhaps their thoughts drift back and they recall all that has happened to them since the first time they took part in evensong. Some say they are glad to leave, but down deep in their hearts their last Baccalaureate brings a great sadness. This is one of the memories that will linger throughout a lifetime.

LILIAN BOSCHEN

VI

THE STUDENTS

A New Girl's Impression of St. Mary's Hall

THE day I entered St. Mary's Hall I was impressed by the stateliness, but yet the simplicity of the school.

As I was late in arriving, the girls were just coming from the chapel singing hymns dressed in their blue and white uniforms. This was very inspiring to me, because I had never attended a church school. Any religious atmosphere was far remote in any public school that I had attended. I realized then what I had missed in this training.

As it was all strange to me I felt rather shy, but the teachers and pupils made me feel very much at ease by showing me what classes to go to and where they were, and helped me to adjust myself to the rules and regulations of St. Mary's Hall.

The English manor-hall dining room fascinated me especially when all the girls filed in, in back of the teachers, and took their proper places at the table. This dining room seemed very homelike, and the girls helped to make this atmosphere by their all being so sociable at the table.

An incident which was amusing and yet embarrassing will linger long in my memory of St. Mary's Hall: when the nurse informed me to remove my make-up and nail polish.

When I walked into my first class all the girls stood up and said "Good morning" to the teacher. I have never seen any more respect paid to a teacher than they show at St. Mary's Hall. Here the teachers and pupils are very friendly and understanding.

There is certainly something about this lovely old school which makes me feel I must do my best to wrest within its walls what knowledge I can obtain, that I may help uphold the traditions and be a credit to this grand old institution of learning.

MIRIAM A. YEWELL



St. Mary's Hall from the River Bank—changed very little since Bishop Doane's Day

The Student of Today

IF A stranger should visit St. Mary's Hall today and go from class to class, he would be deeply and favorably impressed by the attitude and ability of the students. Most of the girls strive diligently to have their work done thoroughly and to go to class with a fair, if not excellent, knowledge of the subject. Some classes are made more interesting by working projects parallel to their regular work. These projects are discussed in class and constructively criticized by the other students. There are none of the old stiff recitations today in classrooms, but in their place is an unrestrained discussion which benefits not only the student but often the teacher.

The old saying "All work and no play makes Jack a dull boy" has been proved and so the girls are kept alert by sports and gym work which are interwoven with their studies.

If, perchance, this stranger should be one whose cry has been, "cut down school appropriations!"-he will nine times out of ten be in a completely different frame of mind when he leaves St. Mary's Hall and when the next enrollment is looked over, his daughter's name would very likely appear.

EMILIE PHILLIPS

The Life of a Day Student at St. Mary's Hall

THE cheerful toot of the horn announces the arrival of the new blue and white bus of St. Mary's Hall, and heralds the beginning of another day in the life of its day scholars. The bus arrives in ample time for the girls to form in the chapel line and thus the entire student body is present for the morning service.

After the morning roll call the students, day and resident alike, wend their way to their respective classes, some chattering in groups, others trying to complete some bit of work that should have been studied the previous night.

Every day luncheon offers opportunity to further the friendships of day and resident pupils, for every so often the girls are changed from one table to another in order that each one might come into closer contact with other students. At the end of two classes after luncheon, school is brought to a close by the distribution of mail.

Following dismissal, practice of the various sports that are in season, is held. Resident pupils take part as well as the day students, who practice until it is time for the bus to leave.

Another toot of the horn announces it is time to start for home and after the last pupil is aboard, the blue and white bus passes through the gate, bringing to a close another pleasant school day in the life of a day student at St. Mary's Hall.

Unlike some schools catering to day and resident pupils, one finds little difference between the privileges accorded to both at St. Mary's Hall. The day scholar feels as much at home as does the resident student. There seems to be no dividing line between the two groups, as is so often found in a school of this type. All of this adds to the happy atmosphere and cultured environment of the school life at St. Mary's Hall.

HELENE BIRCH MYERS

AMBITION

A HIGH SCHOOL education has two possible meanings for the student. Either it is the end of "reading, writing and 'rithmetic," and prepares one to stand on one's own feet, or it leads to college, to greater learning and to greater ambitions — a stepping stone, so to speak.

In the early years of St. Mary's Hall, girls' ambitions were vastly different from those expressed by modern young women. Their education was put to no practical use in later life; generally speaking they were content with no diversions outside their own homes. Today careers for women have long ceased to be novel, and it is true that the woman is happiest who has an outside interest. There is no greater waste than the neglect of a talent, be it artistic, social, intellectual, or business.

To me and to many girls in my class St. Mary's has pointed the way to ambitions which are practical and interesting. Several of us intend to work in unusual fields, desiring "to do something different," and having the initiative to do things for ourselves. Those of us who are going to college do not intend to live only for the present during those four years, but as high school has been a "stepping stone" to college, so college must prepare us for whatever careers we mean to pursue. We do not intend to have nothing to show for our education but our degrees, for we realize that the lives full of interesting and constructive activities are the happiest. As we are a practical as well as an ambitious class, I believe that most of our individual plans will be carried out.

MARGARET I. LONG



AFTERWORD

NINETEEN hundred years ago and more, "when the fulness of the time was come, God sent forth his Son, born of woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." We date history from that event and so should we date the emancipation of woman. By taking upon Himself human nature, the Son of God dignified humanity; by birth of a woman, He ennobled womanhood. It was the beginning of a process by which the shackles which bound woman and made her little better than a slave were broken; by which she was elevated to a plane never before permitted her; by which her God-given gifts and talents of mind and soul might attain to their highest possibilities.

This was the real motive in Doane's mind when he decided to found a girls' school; and this conviction has possessed every one of his successors. St. Mary's Hall, then, has been and continues to be a step in the process of woman's emancipation by which she might realize the highest mental and spiritual development possible to her. It is this which has justified the past of St. Mary's Hall; it is this which justifies her future. And it was this which Doane meant when he said in words which have come down the century:

"In the early years I was asked. . . why I began with a girl's school. It was a thoughtless question which no one should ask who ever had a mother. I thank God that the wisdom of the act has been long since fully justified. St. Mary's Hall is just what it was meant to be. After the trial of so many years, it is but justice to the case to say that it has done just what it was meant to do; just in the way it was meant to do it. And by a three-fold influence combined: the Home; the School; the Church."

*Christ Church Rectory
New Brunswick, New Jersey
May, 1936*

Charles G. Storck

BIBLIOGRAPHICAL NOTE

THE original sources for the facts about St. Mary's Hall, quoted or reviewed throughout the book can be found in the following:

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A great deal of interesting material has been written on the subject of women's education — mostly of a provocative character. The writer desires to thank the librarians at Princeton, The University of Pennsylvania, Mt. Holly, and Bryn Mawr, for help in investigating this material and for lending books, now out of print. Any direct quotations from this material will be found in the text; as also the references from copyrighted books or newspaper articles. This list will also be furnished, gladly, on request.

ST. MARY'S HALL ON THE DELAWARE

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